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The Essence of Reincarnation and Consciousness as a Gateway into Teaching and
Learning

A Dissertation
Presented to
the Faculty of the Morgridge College of Education
University of Denver

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
C. Capucine Chapman

June 2021

Advisors: Dr. P. Bruce Uhrmacher and Dr. Paul Michalec

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Title: The Essence of Reincarnation and Consciousness as a Gateway into Teaching and Learning

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ABSTRACT

This phenomenological study explores the essence of ancestral knowledge from a belief in reincarnation and consciousness, as it relates to the lived experiences of diverse educational professionals, and its contribution to their growth and development. The study investigates the lived experiences of adult educators from four distinct teaching and learning environments: applied metaphysics, Buddhism, anthroposophy, and Indigenous. All participants maintain a practicing belief in reincarnation, consciousness, and ancient and/or esoteric knowledge. The present study sought to understand how this knowledge influenced and impacted educator growth and development, and examined overlaps in teaching and learning.

ACKNOWLEDGEMENTS



I was pulled into a vision on September 14, 2019. From my journal entry, I will do my best to retell what I experienced. I was surrounded by what appeared to be three monks, very tall, attentive, focused and wise. To my left was my guardian, my protector. I have always felt this presence with me, and even now as I write this, I sense the loving steady presence of my guardian. Surrounding us, as if to form a protective dome, were energetic beings whom I lovingly refer to as *my crew*. The three monks formed a triangle around me and proceeded to show me every being I was connected to, past, present and future. I was overwhelmed with immense love, awe, and gratitude because I was experiencing my association with each individual. My interaction was deeply personal and intimate with each of them. I acknowledged our association and thanked each of them for being part of my many expressions and forms. The three monks then placed three distinct jewels upon my head, each representing something very specific. That part of the vision is only for me, at least for the now, and so I will treasure the gift with that in mind. Whether you are reading this or not, you and I are connected and forever intertwined through all eternity. It is with love and gratitude that I acknowledge our connection.

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Chapter One: Introduction

I did not know what to expect when I entered the old Victorian house nestled among other manicured homes in a Colorado Springs neighborhood. At the front door, a friend and I were met by the smell of freshly brewed coffee and a nicely groomed thirty-something man with a warm smile. The spacious living room was populated with adults from all walks of life, all gathered at this branch of the School of Metaphysics.

Like the others, we were told to arrive early. The past-life readings—now known as intuitive reports—would begin promptly at 6:00 pm. I was a twenty-one-year-old woman, curious about past lives. The uniqueness of the experience was set in contrast to the unassuming and ordinary surroundings. Two women seated on the sofa prepared for the sessions. One was the reader. The other was the “conductor” of the intuitive reports. She was young, in her early thirties, with a look of calm self-assurance that immediately elicited trust. The conductor sat, calmly organizing the blank cassette tapes and testing the recorders and microphones to ensure they were functioning properly. She attended to the reader, ensuring that she was comfortable. The reader was slightly younger and began quietly focusing her attention inward.

The conductor placed her hand gently atop the reader’s head, removed it, and within moments the reader appeared to be asleep. Her eyes were closed, yet she appeared conscious at the same time. The conductor explained that the reader had directed her attention inward, to the Universal Mind, where the Akashic Records exist—a space much

like a library and accessible to all. Because the event was taking place at a school, the reader briefly described how students develop disciplines of the mind and knowledge of the connection between brain and mind. Silence overtook the living room, and the session began at the strike of 6:00.

When it was our turn to receive the intuitive report, my friend and I sat in chairs facing the reader and conductor. The conductor spoke to the reader: You will search for the identity of the entity referred to as Carmelita Capucine Archuleta.

The reader responded: We have this.

The conductor directed the reader by saying: You will search for a significant crossing of paths with this one referred to as Jane Smith (pseudonym) and relate the significant crossing.

The reader responded:

We see these two to be in female form. We see the land area referred to as South America. We see for both of these to be sisters and the one of the first vibration [me] to be the younger of the two.

As if she was watching a recorded documentary in her mind, the reader continued to describe what we did for a living, understandings we learned and developed, the significance of our association in the past life, and how it translated into the significance of our present association. I was struck by how much the information from the past resonated with my current, sometimes unexplainable, characteristics and abilities.

For example, creative and artistic tendencies came naturally to me. The past life report indicated that I was well-recognized by others for my artistry and craftsmanship. It also highlighted how I had great desires but with reservations due to my sister's control

of where we would live or travel. At the time, my friend was older and did have controlling tendencies regarding our friendship and would frequently provide unsolicited advice on what to do with my life. However, what I heard most from the intuitive report was that I had big dreams and desires and felt restricted on how to act upon them.

I was intrigued by the idea that experiences can hold significance and meaning without the limitations or constraints of the physical parameters of time. I was also taken by the idea that information about my lived experiences was not limited to the socially acceptable one lifetime perspective; instead, I could draw on information from multiple experiences across multiple lifetimes and timelines. I began to consider the theory of reincarnation as a highly developed approach to examining how multiple-life lived experiences intersect with significance and, possibly, purpose. Receiving an intuitive report at such a young age fostered my desire to understand more about reincarnation and this thing called the Akashic Records—where past life information was available and accessible. From that day forward, I attuned my attention and tasks on living a life intent on developing a deeper understanding of who I was as a human being and how that correlated with my perceptions of creation, learning, and teaching.

Background

It was impossible for me to ignore the residue of my interior identity, and I believed it was the same for all humans. We all have a depth of accessible knowledge within us; it was not unique to me. Although I believed this to be a personal truth, I still questioned inconsistencies between the material and external worlds and learned from an early age to make meaning between them. One of those examples is in my self-

conception, which is firmly rooted in my identity as a spirit navigating life in a human body. My external identities are Hispanic, mother, teacher, daughter, and a creative. The idea of reincarnation from my cultural lens was mystically embedded in our traditions, stories, and healing practices. My mother would refer to our ancestral *curandera* and healer remedies, and she would share stories of the women healers on her mother's native side of the family. From early in my childhood and into adulthood, I had multiple experiences commonly referred to as having sight, clairvoyance, or what I now refer to as intuitive visions and insights. To name a few, these occurrences and experiences manifested through night and day dreams—vivid encounters with loved-ones prior to and after death, and a heightened ability to listen to and perceive thoughts. Hodgkinson et al. (2008) suggest that intuition lies at the heart of a number of dual-process theories in connection to cognitions—one of which is a pre-linguistic link between the portions of the psyche that function as the cognitive structure of language, and pattern recognition. Condron (2002) refers to intuition as the product of reasoning which includes, yet goes beyond, what is received from the five physical senses in order to arrive at a greater truth and truth is considered something that is connected or part of the universe. Cajete (1994) describes nature and all life as having “personhood,” and through culmination of the five senses, lived experiences make it possible to perceive knowledge from the “multiverse,” consisting of all living and non-living entities (Cajete, 1994, p. 75), as described in the following ancient song:

They are sending a voice to me.

From the place where the sun goes down,

Our Grandfather is sending a voice to me.

From where the sun goes down,
They are talking to me as they come.
Our Grandfather's voice is calling to me.
That winged One there where the Giant lives,
Is sending a voice to me. He is calling me.
Our Grandfather is calling me. (Brown, 1989, p. 55)

This ancient native song illustrates a natural flow of opening the self as receiver or conduit, and serves as an example of intuitive authority.

Taking a step further, I experienced something in my life which I believe describes responding to intuitive authority when I entered a neighborhood public library. I noticed a man standing next to a young girl. She was focused on finding a video while her mother was occupied with her younger brother. I immediately sensed that he was a pedophile. Without hesitation and with confidence, I moved quickly to the front desk and ordered them to call the police immediately, telling them there was a pedophile in the library watching a young girl. They hesitated for a moment, so I firmly commanded them to do it. I resumed my position near the young girl, deciding not to alarm the mother or her daughter, so as to prevent the young girl from having any knowledge of this experience. The man was persistent in getting closer to her, even to the point of positioning himself in her view for the purpose of exposing himself. I made my presence known to him by stepping between them while she was still engrossed in her activity. When he finally looked up at me, he had fire in his eyes. I calmly and silently shook my head as if to say it is not going to happen. I stared at him until he got up and quickly left the library. Moments later the police arrived, and I gave my statement. I approached the

mother, recounted the events, and told her that her daughter had no indication of what just occurred. Within six months, they found and convicted this man on numerous counts for harming young children.

Where did this ability of seeing and trusting with authority come from? The mystical answers from my mother, interesting as they were, did not subdue my questioning mind. It made sense to me that if a question was asked, it provided an opportunity to further investigate and seek a cause or an origin, if possible, and more importantly, it was something I felt obligated to understand on a deeper level. With what I was learning about reincarnation, the existence of a *within* could no longer be evaded. I realized: the *within* is the object of a “direct intuition and the substance of all knowledge” (Teilhard de Chardin, 1955, p. 55).

For purposes of this study, intuition is defined as learning and trusting what is learned as part of a direct grasp of universal truth from the “inner subconscious mind’s point of view” (Condrón, 2002, p. 220); and authority is defined as the attuned ability of an individual to trust their own inner insight or voice, allowing it to guide the decision-making processes (Condrón, 2002). Therefore, intuitive authority is one’s ability to trust perceived insights and respond to inner guidance.

Reincarnation and Karma

In 1967, Dr. Ian Stevenson began the Division of Perceptual Studies at the University of Virginia, where they maintain over 2,500 files and case studies of children claiming memories of past lives and reincarnation (DOPS, 2018). The accumulation of interest and research on reincarnation and past lives is allowing for greater dialogue about the topic. So, what is reincarnation? Literally translated, reincarnation means reentering

the flesh or a fresh embodiment (Merriam Webster, 2018). Samsara, a concept originating from one of the oldest religious Indian Vedic texts from Hinduism, written around 1500–2000 BC, recognizes the universal construct of the cycle of birth and death is reincarnation (Olivelle, 1996). The classic Buddhist concept of reincarnation became defined around the fifth century B.C., at and after the time of the Buddha (Byles, 1957). Buddhists believe in rebirth, with an emphasis on the cycle of birth, which follows the law of cause and effect and works in accordance with karma (Mills & Slobodin, 1994). Reincarnation implies the existence of an immortal soul (atman) that is periodically incarnated in a flesh body or host body, which is in alignment to Hinduism. The Buddhist distinction is the specific designation of the dynamic and changing continuity of the individual from one life to the next as “rebirth.” In other words, the soul will continue to move forward into another lifetime and in a different body for the purpose of reliving the soul from samsara. According to Buddhist philosophy, the soul accepts the doctrine of rebirth and reincarnation in accordance with the quality of the lived experiences and actions of the deceased individual, thereby leaving personal responsibility to the individual to bear consequences for his or her actions (Mills & Slobodin, 1994).

Research Opportunity and Significance

Exploring the essence of intuitive authority and the intersections of how reincarnation connects to the workings of the human mind through lived experiences could well contribute to how we view contemporary information technology (Hameroff & Mercer, 1998). As human beings have made such great strides toward formal technological advances, it is sensible that inner-human technology is intuitively leading the way. Astronomical and astrophysical evidence leaves no doubt that the manifest

dimension of the cosmos, the space-time of the universes that emerges in the multiverse, evolves over time (Laszlo, 2014). Thus, is there a connecting link between these varied ideas, and how we can better understand the lived experience of reincarnation? His Holiness the Dalai Lama believes in the possibility that we are in a position to enhance the power of the mind, enabling individuals the ability to re-access memories from previous lives in this lifetime (Houshmand et al., 1999). Human nature, from early childhood until the last breath, involves a continuum of theory, which is the act of looking and seeing, sifting and sorting (Coles, 1990).

The Whole Child initiative (ASCD, 2017) endeavored to transition from an academic achievement focus to one promoting long-term development and success of all children through a safe, healthy, academically engaged, and challenged learning environment with social and emotional supports. While inclusively describing human wholeness as parts with basic aspects of an individual—i.e., mind, body, emotions, senses, behaviors, and relationships—Whole Child initiatives exclude the essential, the spiritual nature of wholeness and the inclusion of God (Surr, 2014). Wholistic education, or Whole Child education, means teaching the whole person as a human soul which includes mind, body, emotions, and spirit; thus, we cannot avoid coming to terms with this issue, if the approach is to live up to its name (Miller, 2005).

While proselytizing in education is forbidden constitutionally, Halford (2005) encourages educators to familiarize themselves with the Constitution's First Amendment and school law in order to better understand what is allowable when spirituality and religion are addressed in the classroom. In addition, Halford (2005) speaks to the issue of ignorance and the fact that not all educators are well educated

about religion and, more recently, the term spirituality. The qualities of spiritual intelligence, such as intuitive authority and inspired essence, are early signs of a child's awakening, and current American educational practices ignore this crucial part of the developmental process (Sinetar, 2000). In the field of education, this is an opportunity to examine how mind/spirit is a "dynamic bundle of information based on the experiences accumulated in that lifetime" (Laszlo, 2009, p. 255). This research can provide teachers across all educational fields and age groups an opportunity to reimagine and reexamine current pedagogical practices, belief structures, and patterns that may impede access to an individual's accumulated wisdom, ancient knowledge, and a long history of lived experiences.

Purpose

The purpose of this study was to explore how the intuitive authority conferred by a belief of reincarnation related to the lived experiences, and growth and development of educational professionals.

Research Questions

The central research question for this qualitative study was "How do individuals perceive the knowledge they gain from intuitive authority and alternative forms of esoteric knowledge as influencing their professional lived experiences?" The primary question served as a kind of portal to the essence and lived experiences of a diverse group of adult educators who recognize the cognitive structures that allow for the process of intuitive authority to emerge; and, thus, contribute to their lived experiences.

In addition to the central research question, the study endeavored to answer the following three questions:

- How do educators describe reincarnation and consciousness?
- How do educators experience esoteric and ancient knowledge?
- What do educators perceive to be an essential practice to the field of teaching and learning?

Overview of Method

Phenomenology is a philosophical method of questioning where potentialities exist and of opening phenomena pathways to give meaning to the phenomena, examined through understandings, perceptions, and cognitive and non-cognitive insights (van Manen, 2014). Phenomenology allowed me to capture the essence of the lived experiences of educational professionals with diverse spiritual and educational beliefs. Each individual holds distinct beliefs, perceptions, practices, and disciplines linked to their lived experiences in relation to reincarnation and/or alternative forms of knowledge. I conducted three semi-structured interviews with each of eight participants.

In addition, my own lived experiences in this subject area brings both expertise and bias. Due to the nature of the phenomenological interviewing method, a limitation is potential interference of subjectivity from me, the researcher. For this reason, I attempted to bracket my observations while still being open to how it may contribute to or hinder the research (Creswell, 2013). Another limitation is the subjectivity and bias of the self-selected participants who volunteered to contribute to the study. Each participant acknowledged their belief in reincarnation and/or alternative forms of knowledge, as well as their interest in the study. It is important to recognize this as a potential bias, as it relates to the efficacy of the study.

Chapter Two: Literature Review

So vast are the dimensions of the universe disclosed by the present that, for this reason alone, all sorts of things must have happened in it before man was there to witness them. Long before the awakening of thought on earth, manifestations of cosmic energy must have been produced which have no parallel today.

—Teilhard de Chardin, 1959, p. 98

Is it possible that we are the technology? Is it possible that we have the capacity to accelerate our technology? Is it possible that we *are* the super-intelligent beings and have yet to access our full potential? Over a long period of time, humans have developed a brain with a capacity of over one hundred trillion neural connectors, of which we only use a small fraction (Hameroff & Penrose, 2013). If we have the capacity, can we access dormant memories from long, long ago?

In this review of the literature, I dive into the deepest of oceans, knowing full well that I will only make an ever-so-slight ripple into the vast ocean of wisdom. However, my hope is to stir the imagination and make palpable our wonderings for more knowledge and inquiry about who we are as intelligent thinkers, as *spirit* experienced in human bodies, and examining knowledge of the seen and unseen. I do believe humanity rests on the precipice of awakening to a stream of connected, collective knowledge and uncovering the treasures of our vast universe. Embedded within the knowledge, there exists a pattern to the universe, and we are part of that pattern. However, we need to

acknowledge our responsibility in how those patterns develop and, ideally, evolve with an awakened consciousness (Yunkaporta, 2020).

Consciousness and Energy

As described in Writers (2014), Dr. Peter Hameroff asserted that the origin of consciousness reflects our place in the universe and the nature of our existence. He asked if consciousness evolved from complex computations among brain neurons, as most scientists assert, or whether it [consciousness] pre-dates the individual brain, as spiritual approaches maintain (Writers, 2014). This begs the question, *Which came first: consciousness or life?* The question is as yet unanswered, specifically in terms of whether the mind is primary and matter is a result of mind/consciousness; or, whether the mind is an accidental creation of evolution and the nervous system. However, an inclusive concept—capable of combining both perspectives in a new unified system of thought—promises new ways of resolving the argument (Wambach, 1984). Another perspective comes from Teilhard de Chardin (1958) who states that within the complexity of every cell, there are characteristics of the universe reappearing and as it reaches a higher rung of complexity. It advances in “interiority, i.e., in consciousness” (Teilhard de Chardin, 1959, p. 87), and that everything, in some extremely “attenuated extension of itself, has existed from the very first,” which he termed *cosmic embryogenesis* (Teilhard de Chardin, 1959, p. 78).

A common scientific perspective regarding consciousness is that it functions at the brain level with individual neurons only as a system for computation; yet, if this were the case, how would ineffability of consciousness be explained? In the 1990s, Hameroff (1998) developed the Orch OR theory of consciousness which looked deeper within the

neurons to find microtubules that process information, connecting deeper to the quantum world and possible space-time geometry. Regions within the microtubules, called micro-channels, allow for consciousness to connect to quantum events (Mishlove, 2015).

Microtubules, inside brain neurons, and major components of the cell structural skeleton, derive deeper levels of quantum vibrations (Hameroff & Penrose, 2013). The term “quantum” refers to a discrete element of energy in a system (Hameroff & Penrose, 2013). From a quantum perspective, information that involves consciousness is not destroyed. Consciousness, or soul, may leak out from the brain, remain in the universe, and stay entangled, which makes it conceivable that it is fundamental to the universe (Mishlove, 2015).

As asked in the documentary, *Science of the Soul*, “Where does consciousness go under anesthesia and why is consciousness here in the first place?” (Liptrott & Lang, 2010). An anesthesiologist, Hameroff relied on these questions to propel his curiosity and research to investigate the occurrences of the mind or consciousness under anesthesia, even though the brain is still active (Mishlove, 2015). Studying anesthesia allowed doctors to pinpoint the mechanism or site of consciousness (Liptrott & Lang, 2010). The patient has no conception of elapsed time; yet, somehow consciousness remains entangled and reconnected to the brain after anesthesia (Liptrott & Lang, 2010). Neuropsychiatrist Gouthro (2004) concurred that consciousness might leave the brain. His research indicated that the brain begins to die after ten seconds without oxygen; within five minutes, the brain dies, leaving researchers to investigate what happens to consciousness within that window of time (Liptrott & Lang, 2010). Tibetan Buddhists believe that everyone has a subtle mind that migrates through the *bardo* experiences,

literally meaning *in-between*, which moves through the process of separating consciousness from the body, as it moves through the stages of the in-between and into the process of rebirth (Goss, 1997).

An Eastern first-person account of energy (also known as *prana*) from Gopi Krishna (1997) in his book, *Kundalini, the Evolutionary Energy in Man*, describes it as a super-intelligent cosmic life-energy that has a biochemical essence, serving as a subtle conductor in every cell, tissue, and fluid in every organism of the body. He adds that its duality is a “universal life-force” and a “physiological actuality” that can be compared to what in Western culture terms *spirit* (Krishna, 1997, p. 67). When the body dies, the organic essence of prana undergoes chemical changes, ceasing to serve as a channel to the brain and body. The heightened practice of altering and directing this energy to more extensive nerve groups within the body can be done in a gradual consciously disciplined manner, or, the Kundalini energy can emerge as an ecstatic flow moving through and out from the body. Both flows result in awakening the *Kundalini* energy. Similar to words and language, energy can be seen as a transfer of information, an overlay or overlap of information, as a form of constructive interferences (Alexander, 2017).

A recent and exciting study (Dong et al., 2016) revealed that macromolecule structures in living cells, such as DNA, RNA, and proteins, do, in fact, naturally fluoresce. They have always *emitted light*, without the need for fluorescence dyes that stain and can be toxic to the cell, which is important for observation and study. There are multiple questions to ask, measure, and answer in relation to the light and its purpose and function in the living cell structures (Dong et al., 2016). I mention this to connect to the fact that we all have cell structures within us, and to examine possible correlations to the

derivation of the word *light* as a higher aspiration in all of the sacred texts. Could this be another connection of what is commonly referenced as the *light within* where the lineage of ancestral knowledge or ancestral memory is carried through generations?

Reincarnation

Making thought the starting point for my theory of the world, and thought cannot, of course, come into being before consciousness.

—Steiner, 1894/1916, p.42

Historically, reincarnation has been accepted as part of Eastern traditions, specifically Buddhism and Hinduism, as well as various indigenous communities. In many cultures around the world, reincarnation is taught as a basic truth of existence, with an understanding that countless cycles of life move across eternity (Bache, 1994). Western society, however, weighs the evidence in a different manner. If reincarnation is to take root in our current post-enlightenment, spirituality culture, Bache (1994) recommends that it be examined on the merits of evidence available from various cultures. Indeed, we must resist the instinctive limitation of the rights and scope of science (Teilhard de Chardin, 1959). For over twenty-five thousand years, philosophical and cultural traditions held to the belief that if an individual devotes themselves to systemic study and practices that expand consciousness, personal experience will provide the evidence first-hand (Bache, 1994).

Based on a series of Gallup polls conducted between 2005 and 2008, 48% of teenagers between ages 13 and 17 believed in reincarnation; around 45% of parents of these youth participants did as well. A separate study comparing frequency of belief in reincarnation between different international survey projects (RAMP, EVS, ISSP),

revealed differences of about 15 to 20 percent depending on the question format. If single binary questions were used, belief in reincarnation is more likely to be reported than if a forced-choice question was used, which offered respondents alternatives to belief in reincarnation (e.g., resurrection) (Seigers, 2013). One finding from the cross-national survey projects suggested that about 20 to 25 percent of Europeans believe in reincarnation (Seigers, 2013). It was also noted that the survey sample consisted overwhelmingly of Christian participants, two-thirds of whom reported a metaphorical belief that only the soul continues to live (Seigers, 2013).

Karma, or Karman, has for centuries been a key part of the religious lexica of the various Asian languages, originating from the Sanskrit root meaning *to act, do, or bring about understanding* (Olivelle, 1996). Furthermore, the distinction between reincarnation and transmigration is that reincarnation embodies a soul into another human body, whereas transmigration may involve other life forms such as animals or plants (Krishan, 1997). Scientists agree that energy forms matter (Hameroff & Penrose, 2013) and that Karman matter conjuncts with the consciousness or soul and transmigrates at death, where the cycle of rebirth continues, and the soul may reincarnate into another body (Krishan, 1997). Karma is the law of action and reaction which governs life, and the soul carries with it the mental impressions it received during earthly life. These characteristics are collectively called *the karma of the soul* and more broadly describe the principle of cause and effect (Subramuniaswami, 1987).

Subramuniaswami (1987) elaborates:

There are one over one billion Hindus in the world today. Hinduism attends to the needs of each one. It is the only religion in the world today that has such breadth, such depth. Hinduism contains the Deities and the sanctified temples, the esoteric

knowledge of inner states of consciousness, yoga and the disciplines of meditation. It possesses a gentle compassion and a genuine tolerance and appreciation for all religions. It believes in a just world in which every soul is guided by karma to the ultimate goal of Moksha. It rests content in the knowledge of the Divine origin of the soul, its passage through one life and another until maturity has been reached (para. 20)...The soul never dies. It is immortal. Physical death is a most natural transition for the soul, which survives and, guided by karma, continues its long pilgrimage until it is one with its creator. (para. 7)

In North America, Amerindian and Inuit beliefs in reincarnation preceded Eastern philosophies. These belief systems recognized a supernatural, animistic power that organized and animated the world, setting into motion shamanic techniques to enter realms of ecstasy and access the generational line of wisdom (Mills & Slobodin, 1994). Reincarnation is not a consistent belief across all indigenous communities, although they are unified in the belief that the earth and cosmos are connections to ancestral memory and guardian spirits (Mills & Slobodin, 1994).

As point of interest, the universe has existed for 14 billion years; earth began 4.5 billion years ago; Homo sapiens have been on earth since 200,000 BCE; Indigenous people have been on earth since around 18,000 BCE; and Hinduism and Buddhism have been in the conscious knowledge existence well before 450 BCE, which is the time that Gautama the Buddha began what is known as Buddhism (Writers, 2014). The dates and timelines are speculative, due to the human methodology of collecting data as well as speculation that the consciousness or essence of Buddhism existed prior to Gautama the Buddha (Irwin 2017). Imagine the riches that might be unlocked through a more thorough and capacious exploration of these histories.

Founder and Director of the Division of Perceptual Studies, Dr. Ian Stevenson has authored numerous books, articles, and studies on reincarnation, including case studies

focused on children (ages of 2 to 6 years old), who claimed an identity and/or expressed detailed memories from a life lived before their current life (1983). Stevenson (1983) found it was around age three when the children began to claim memories of a past-life, such as giving specific names of people and places, recalling details of distinct living environments, games played, etc. The children elevated repeated knowledge or interest in a genre, and often have memories of how they died. By the end of his research, Stevenson (1983) had documented over 2500 cases and his legacy and research continues as an academic, evidential program of investigation.

Thomas Sugrue (1997) captures the philosophy of metaphysical thought that emerged from Edgar Cayce's readings in *The Story of Edgar Cayce: There is a River*. Cayce is recognized for his 43-year practice of medical diagnosis by clairvoyance, during which he prepared over 9,000 stenographic reports of his readings (Sugrue, 1997). In addition to his medical reports, he also encountered reincarnation stories and past-life information, which he would later refer to as readings from a storehouse called the Akashic Records. From a young age, Cayce developed his ability to retrieve information and later became well respected for the verified accuracy of his readings.

Reincarnation theory has evolved from doctrinal accounts to personal, participatory, and paranormal experiences in its contemporary role under the broad umbrella of spirituality. Although not always recognized by the science community, paranormal studies have captured robust qualitative data to demonstrate that some persons have unique forms of participatory encounters—including near death experiences (NDEs) and out-of-body experiences (OBEs) (Palmer & Hastings, 2013). In the 1970s, Dr. Raymond Moody (1975) opened a pathway for individuals to begin sharing their

first-person experiences with near-death experiences. Moody (1975) conducted interviews with people who would recount descriptive experiences of observing themselves being operated on and retelling conversations they heard in death that taken place elsewhere. Participants described traveling to other dimensions, seeing deceased loved ones, encountering extraordinary streams of light, meeting celestial beings, and being shown previous lifetimes (Moody, 1975). Following publication of Moody's (1975) book, an extraordinary amount of other NDEs and OBEs were recorded and studied.

In the following decade, while in session with one of his on-going patients, Chief of Psychiatry Dr. Brian Weiss (1988) stumbled upon past-lives and reincarnation. He was working with a patient on her anxiety and fear, and decided to try regression therapy as part of her treatment. After multiple sessions, Weiss (1988) was surprised when the patient began describing memories from a different life. Weiss (1988) would later become a believer in reincarnation, depth on consciousness, and the therapeutic value of such memories.

Cosmic Sky

In ancient India, the meaning of the Sanskrit word Akashic, or "cosmic sky," resembled the contemporary concept of "space" as a term signifying a space-time continuum (Krippner, 2006). The workings of the human mind have historically been described as metaphors of contemporary information technology. In the 19th century, the mind was viewed as a telegraph switching circuit. In our current century, the computer has been the dominant metaphor when discussing brain activity (Hameroff & Marcer, 1998). As quantum computation becomes streamlined with technology, it is feasible that

consciousness may be considered a form of quantum computation (Hameroff & Marcer, 1998). Astronomical and astrophysical evidence leaves no doubt that the manifest dimension of the cosmos, the space-time of the universes that emerge in the multiverse, evolves over time (Laszlo, 2014). The Akashic Records are said to “detail each lifetime and are perpetuated like vast computer-like memory banks in the collective universal consciousness” (Steiger & Steiger, 2003, p. 51). The Akashic field contains not simply a passive record of a person’s consciousness created during that person’s lifetime; rather, it harbors a dynamic bundle of information based on the experiences accumulated in that lifetime (Laszlo, 2009). However, different methods must be used to understand the history and existence of the worlds. Or, more exactly, the universe contains nothing but states of consciousness of spiritual entities; if we wish to “penetrate these great realities, we have to go to a level of cosmic evolution that involves states of consciousness” (Steiner, 1965, p. 210). The conditions in which “experience is gained must change if we want to enter into the higher worlds and read their secrets” (Steiner, 1965, p. 214).

Frank Joseph’s (2006) book, *The Lost Civilization of Lemuria: The Rise and Fall of the World’s Oldest Culture* indicates that records from a monastery in India show that humanity first appeared on islands in the Pacific Ocean about 200,000 years ago. It was also uncovered that humankind’s first civilization arose around 50,000 Y.B.P., which coincides with the upper Paleolithic or late Stone Age; the civilization occupied Australia. The inhabitants were Lemurians, also known as people from Mu. This civilization was known to have developed forms of scientific and spiritual arts through close observation of natural law. There is a great deal of evidence to support the oral traditions of numerous native and indigenous peoples throughout the Pacific realm. The

success of their civilization resulted from observing what is known as a “Perennial Philosophy,” which came to be known as a moral standard of behavior and later served as the basis for Tibet’s Boen mysticism and Japan’s Shinto religion (Joseph, 2006, p. 324). There is also a connection to the civilization of Atlantis, as part of the Lemurian civilization. Mahalingam (2010) echoes the findings by adding that Mu was located near Indonesia over 50,000 years ago. Approximately 1,000,000 people migrated from the island of Mu to Atlantis in Mexican Sea and Kumari Kandam, in South Tamil Nadu as a result of a large land eruption or possibly a tsunami (Mahalingam, 2010). This information was scripted in letters from the Mu civilization. Mahalingam (2010) goes on to say that the Mu civilization migrated to South and North America resulting in new groups of ethnicities. The same occurred when migrants from Kumari Kandam, South of Tamil Nadu, moved to Africa about 15,000 years ago and became Sumerians. Those who moved from Africa to Arabia became the Jewish community. More research is being conducted, but it does lend support to the origins of language and some oral history in connection to the lineage of Hindu, Buddhist, Tamil, and Sanskrit, as a through-line to what is referred to as Indigenous knowledge.

Whole Person Learning

Dewey (1990) was a strong advocate for the mental discipline and power required to direct an individual’s *attention*, be it reflective or moved through external interest or engagement. He believed that harnessed attention would allow individuals to be “free, self-directed,” and “through personal interest, provide insight, authentic confidence and power” (Dewey, 1990, pp. 148, 149). Development of one’s attention is the action of what is termed as *being present* and having *presence*. An honest and authentic self-

expression of *presence* emanates from a natural, charismatic place that can result from wisdom-filled experiences (Michalec & Newburgh, 2018). A different yet similar take on presence comes from Vandana Shiva, an Indian scholar and environmental activist who believes that:

Oneness is the very source of our existence, our interconnectedness with the universe, with all beings (including human beings), and with our local communities. Oneness is woven through our diverse living intelligence and creativity. It represents the confluence of our rich and vibrant diversity, political diversity and knowledge diversity. Compassion arises naturally from connectedness and the consciousness of being interconnected. (Shiva & Shiva, 2020, p. 3)

Current education practices in the United States may not directly call out development of attention as critical to educators and students. However, whole person and whole child approaches offer an invitation for students to direct their attention on engaging learning experiences. When teachers view students as individuals, students benefit from a caring and humanizing approach that encompasses social-emotional concerns as well as the student's culture and history. Other approaches to engage a student's unique learning style consist of ecological, aesthetic, constructivist, perceptive, and behaviorist (McConnell et al., 2020). These approaches all center the student, while considering different approaches to engage the learner. There are also current efforts to expand whole-child education to include the spiritual core. These initiatives include social and emotional learning, education on compassion, mindfulness, and citizenship—and the correlation between a student's wellbeing spiritual and moral development. As further evidence, the National Council on Spirituality in Education has been formed (Rockefeller, 2019). Another example of immersing the student with a whole learning approach is to account for the learner's cultural identity. Akasha Gloria Hull's (2001)

book, *Soul Talk*, brings to light the new spirituality arising among African American women. She covers multiple topics that include stories about spirituality and creativity, communicating with ancestors, and uniting a new revolution of spiritual and political power.

There is still much to be learned about a transformational approach to education that can be integrative and cross-cultural, while embracing goals of wholeness, self-knowledge, and wisdom (Cajete, 1996). Cajete (1996) emphasized what I also believe to be applicable to *all* individuals and systems of teaching and learning:

Right education causes change that in time creates a profound transformation of self. This transformation is a dynamic creative process that brings anything but peace of mind, tranquility, and harmonious adaptation. The exploration of self, and relationships in inner and outer entities, requiring a tearing apart to create a new order and higher level of consciousness. Harmony is achieved through such a process, but it has to be revised as people and their circumstances change. The process begins with a deep and abiding respect for the spirit of each child from before the moment of birth. (Cajete, 1996, p. 210)

Conscious responsibility and knowledge that a new spirit will join into a new family, a specific culture and ethnicity acknowledges that the spirit is first and foremost a spirit preparing to enter into other identities and new life experiences. The spirit remains within the *spiritual* through diverse ways of answering to the “hearts longing to be connected with the largeness of life” (Palmer, 1998, p. 5). The largeness of life, as I see it, is to be in deep understanding and relationship with *aak ngamparam yimanang wunan*, which, translated into English means “being like our place” (Yunkaporta, 2020, p. 227). This comes from Yunkaporta’s home aboriginal language in Melbourne, Australia, where there is no word for culture. At the heart of whole-person learning is to lead the learner back to their source of home.

Learning, based on indigenous communities and culture, has always been a whole person, nature-based approach to education. In Four Arrows book, *Teaching Truly: A Curriculum to Indigenize Mainstream Education* (2013), the framework is based on honoring the Four Directions. In a high-level overview, The West (black) focuses on *introspection* which includes historical and educational trauma and trauma prevention. The North (red) focuses on *wisdom* which includes service to all relations and indigenous teaching and learning pathways. The East (yellow) focuses on *energy and action* which is inclusive of all contents including economics, health, arts (music). The South (white) focuses on *spiritual and emotional awareness* which moves from fear to fearlessness.

Waldorf education is based on the belief that human beings are fundamentally spiritual in nature, even if this belief is not part of the individual's way of thinking (Oberski, 2011). The precepts of the school include a wholistic approach and curriculum that includes arts and sciences, as well as what they refer to as "spiritual sciences." The educational environment considers the inner core development and progression that will live on; therefore, great emphasis is placed on supporting the child's learning experiences and considering their present and future karmic learning (Steiner, 1965). It is believed that Steiner's karmic lesson was to deepen the interest in the other person, to question what gifts other humans brought into their life, and to examine their tasks for either overcoming or fulfilling their own karmic lesson (Stedall, 2012). Although this is a foundational structure of the Waldorf model, spirituality is not taught in the schools. Students are not taught about the spiritual practices of anthroposophy and learners from across all religions, non-religions, and spiritual practices attend Waldorf schools.

Summary

In summary, this literature review addressed the myriad challenges and complexities involved in understanding how science and education can engage the mysteries behind the mind and consciousness, as part of an ongoing and enduring investigation into our internal and external universes. Examining reincarnation in isolation does not provide the depth or substance required to fully address the questions that bring about the “whole” analysis of its reach into other disciplines. If we can imagine the possibility that consciousness continues beyond the physical body and carries a memory of accumulated thought(s) based on lived experiences, then I predict that human learning will trend toward a better humanity.

Chapter Three: Methods

The present study is a qualitative, phenomenological study of a group of professional educators with diverse backgrounds and beliefs on reincarnation. The central research question for this qualitative study asked: “How do individuals perceive the knowledge they gain from intuitive authority and alternative forms of esoteric knowledge as influencing their professional lived experiences?” Based on my goal of capturing the essence of the unification of participants’ external (noema) and internal (noesis) perceptions of their lived experiences (van Manen, 2014), phenomenology is an appropriate research approach. The primary research question sought to access the essence and lived experiences of educators who recognize the cognitive structures that allow intuitive authority to emerge and therefore contribute to their lived experiences. In addition to the central research question, the study endeavored to answer the following three questions:

- How do educators describe reincarnation and consciousness?
- How do educators experience esoteric and ancient knowledge?
- What do educators perceive to be an essential practice to the field of teaching and learning?

Phenomenology

Phenomenology is a philosophic method for locating potentialities and opening pathways that give meaning to the phenomena, examined through understandings,

experiences, perceptions, and cognitive and noncognitive insights (van Manen, 2014). A key feature of phenomenology is that it strives to investigate the “ordinary emergences of human experiences and meaning” (van Manen, 2014, p. 54). The present study sought to capture and/or recover the essence of the lived experiences of individuals and their perceived awareness of the influence of the reincarnation phenomenon. The human process of reflective and pre-reflective experience was coined, “primal impressional consciousness,” by Husserl (1964), describing the process of how primal impressions are formed in “complex temporal layers, both re and pro-tentional, structures of pre-reflective consciousness” (Husserl, 1964, p. 52).

When I read *Black Elk Speaks* (Neihardt, 2014), I experienced myself read-listening in detail to his recounting of his many visions and how his astral body traveled with great ancestors. He also described the difficulty and loneliness when his family and friends did not easily receive the experiences he shared, so he relived his visions internally and privately. Black Elk described what he was processing in the following way:

Everybody was glad that I was living; but as I lay there thinking about the wonderful place where I had been and all that I had seen, I was very sad; for it seemed to me that everybody ought to know about it, but I was afraid to tell, because I knew that no one would believe me, little as I was, for I was only nine years old. Also, as I lay there thinking of my vision, I could see it all again and feel the meaning with a part of me like a strange power glowing in my body; but when the part of me that talks would try to make words for the meaning, it would be like fog and get away from me. I am sure now that I was then too young to understand it all, and that I only felt it. It was the pictures I remember and the words that went with them; for nothing I have ever seen with my eyes was so clear and bright as what my vision showed me, and no words that I have ever heard with ears were like the words I heard. I did not have to remember these things; they have remembered themselves all these years. It was as I grew older

that the meanings came clearer and clearer out of the pictures and the words, and even now I know that more was shown to me than I can tell. (Black Elk qtd. in Neihardt, 2014, pp. 30–31).

Husserl contends that phenomenology must return to the things themselves and “describe how phenomena of meanings are contributed in consciousness” (van Manen, 2014, p. 179). Similar to Black Elk’s recounting of his lived experiences (Neihardt, 2014), I found participants exhibited meaning making as a process that included both stepping out as well as stepping in for the purpose of capturing the unifying essence of the external and internal.

Interpretive Framework

My interpretive framework is closely aligned to social constructivism with an ontological lens, in that I see and experience the world from multiple perspectives and realities constructed through my lived experiences, interactions, and connections with all living beings, and all of creation (Creswell, 2013). As a researcher, I sought to understand the coexisting world, as well as my inner world—exploring how the two live in service to and interdependent of the other. In my personal experience, the theory of reincarnation has expanded my perspectives and perceptions, allowing me to examine the depth and breadth of my lived experiences with a sense of wholeness and connectedness to all living beings. Duckworth (2006) describes breadth as a wide array of related spheres of experiences, and depth represents the multitude of connections made from a range of experiences. The action moves the attention inward, with the intent to construct deeper meaning—thus, allowing an individual to respond with greater equanimity to intuitive authority and opportunities. Imagine if a teacher had conscious knowledge, access, or awareness to understandings developed from previous life-time experiences? Would this

knowledge advance or enhance their teaching practices? How would this information contribute to their worldviews and to the broader acceleration of humanity? In the case of a young child, how would their learning experiences be different if their construct was based on a history of previously lived understandings? What if a primary role of teaching and learning was to bring forth the ancient and stored knowledge existing in the universe, thereby accelerating consciousness for purposes of advancing individual growth and development? Lived experiences for each individual could potentially produce a purpose-driven life with an awareness that all life is connected.

The four categories of inquiry in relation to my interpretive framework were: 1) What are the patterns of a consciously lived life? 2) What is the purpose of reincarnation consciousness, ancient or esoteric knowledge? 3) What is the connection to all creation? and 4) How does one access ancestral memory or esoteric knowledge?

Emergent

Eisner (1991) described challenges of phenomenological inquiry in recognizing that there is no neutrality, even when one chooses to be descriptive; therefore, it is better to “anticipate potential difficult moments” from the onset than to be taken by surprise (p. 176). Emergent foci allow the situation to speak for itself, permitting my inquiry and questions to be fluid and responsive to whatever is captured or observed (Eisner, 1991). Eisner (1991) adds that in the event there is a prefigured focus, and the “emergence of the unanticipated” occurs, directing the attention to the emergent process and observe what is revealed still provides data for the study (p. 176). Phenomenology, if practiced well, enthralls us with insights into the enigma of life as we experience it—the world as it gives and reveals itself to the wondering gaze—thus asking us to be forever attentive to

the fascinating varieties and subtleties of primal lived experience and consciousness in all its remarkable complexities, fathomless depths, rich details, startling disturbances, and luring charms. Genuine phenomenological inquiry is challenging and satisfying precisely because its meaningful revelations must be originary and existentially compelling to the soul. Yet, the sheer satisfaction of experiencing moments of meaningfulness is worth the effort (van Manen, 2017).

Prefigured

In the prefigured foci, my attention focused on a specific observational target: my interpretive framework questions (Eisner, 1991). For example, if my observational target was focused on the third interpretive inquiry question regarding understanding the process of accessing past life knowledge, I gathered a variety of processes from each participant group, each specific to their respective beliefs and disciplines. After collecting and analyzing the data, the focused inquiry provided comparative accumulations of processes to inform the study. Figure 1 visualizes my interpretive inquiry approach, with questions as my prefigured focus, individual lifetimes (arrows and human beings), previous lifetimes, and conscious patterns of the lived experiences. The dots indicate the presence of Akasha/Akashic Records and accessibility to this esoteric knowledge. The universe represents all of creation.

Figure 3.1 *Interpretive Inquiry Representation*

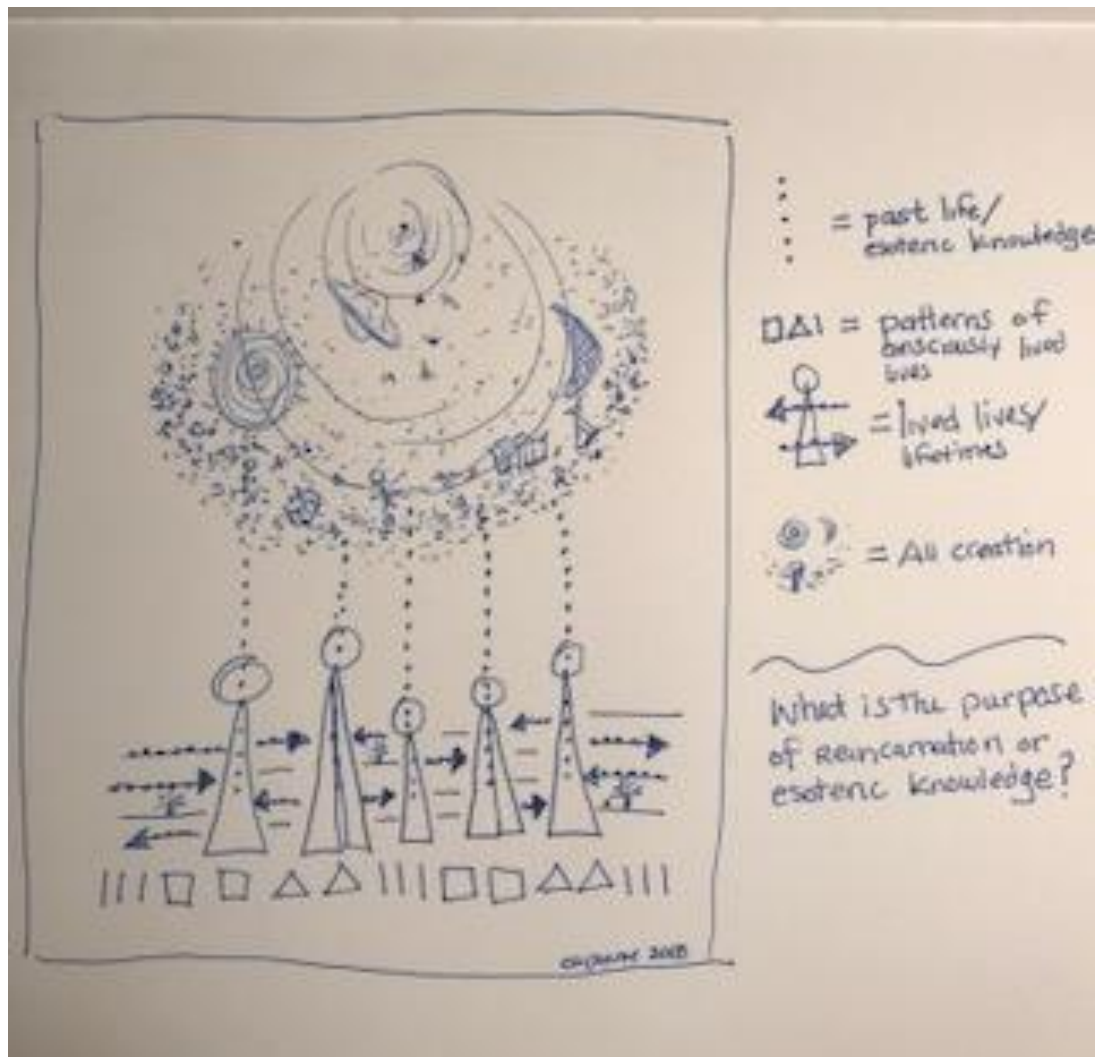


Figure 3.2 *Interpretive Inquiry Representation*



The intent is to establish relevance to this study and orient the subject of reincarnation, consciousness, ancient and esoteric forms of knowledge in the context of relevant and foundational research on the four research groups participating in the study. They are: Native /Indigenous, Buddhism, Anthroposophy, and Applied Metaphysics. It

is intentional on my part to provide a snapshot of what each group represents and convey an initial impression of their essence and origin for *being*. In addition, it is important to the study to explore consciousness as it connects to reincarnation and ancient knowledge, as they relate to the participants lived experiences.

Participants

Each participant was selected based on how they uniquely operate as professional educators within the essence and characteristics of the umbrella of reincarnation and/or esoteric knowledge. Participants comprised seven educational professionals, with diverse spiritual and educational beliefs and the shared commonality of the phenomenon of reincarnation and/or esoteric knowledge. There were two participants from each of the following four groups: Buddhist Monk educators (Buddhism), educators from Waldorf Schools (Anthroposophy), educators from School of Metaphysics (Applied Metaphysics), and Native/Indigenous educators. The diversity of groups provided rich alternative perspectives to the research topic. I used a purposive sampling method when selecting the participants, as the study necessitated the opinion of experts in these areas (Martínez-Mesa et al., 2016). Individual expertise consisted of participants with a minimum of five years of active practice in the methods or disciplines associated with their respected group, and a professional background in teaching and learning. As researcher, I also utilized snowball sampling, wherein I selected initial participants, and they directed me to other potential candidates (Martinez et al., 2016).

Data Collection

Semi-structured interviews were conducted at each participant's home or place of work. One interview was held at my office, at the participant's request. The interview

times and locations were determined by each participant, which allowed them flexibility, ease, and comfort during our meetings. The at-home setting provided me the opportunity to observe and interact with participants' personal location, and observe artifacts related to the topic of research. Participants were open when sharing spaces and items in their home dedicated to their practice or personal research. During interviews that took place at participants' places of work, I too would be shown various artifacts relevant to the conversation. However, I informed each participant that if face-to-face interviews were not feasible, I was willing to conduct the interviews via telephone or videoconference.

Overall, I conducted two or more face-to-face interviews with each participant, captured through audio transcripts, participant artifacts, and observational notes (Seidman, 2019). Due to the intimate content of the interviews and not knowing the manner by which each participant would respond to questions, establishing a warm rapport with each participant was important. Furthermore, my intention was focused on the essence of the phenomenon and, therefore, paid attention to participant words and experiences rather than my own (Seidman, 2019). The interview structure I developed is articulated in Table 1. All participants were asked the same questions; however, the uniqueness of each experience along with the manner and method of response given by each participant, contributed to the variation of meeting time. Some participants responded to questions with greater detail or elaboration, which contributed to some interviews lasting longer than others.

Interviews were designed to focus on three areas: a focused life history; the details of the life experience with reincarnation; and the meaning of the experience. Interviews gathered a spectrum of participant stories, lived experiences, and information

about expertise in respective topics, as they intersected with reincarnation, growth, learning, and development (van Manen, 2014). I understood my challenge: due to the rich context of the research—along with the complexity and nuance of individual experiences and language usage—when I asked participants to focus solely on experiences as they lived through them, it required me to listen for the distinction. van Manen probes this further:

How do we focus on experience as we live through it? Can we recover moments of lived experience through reflective grasping or remembering? When we describe a particular event in experiential terms, are we really getting hold of the experience as we lived through it? Researchers who are trying to collect from individuals their experiential accounts of specific situations or events face the practical problem that many people find it much easier to tell *about* such events rather than “*simply*” them as they experienced them. (van Manen 2014, p. 53)

Table 3.1 Interview Structure

	Interview 1	Interview 2	Interview 3
Topics	<ul style="list-style-type: none"> • Personal: “Tell me about yourself” • Historical experience and timeline re: education, teaching, learning, religion, or spiritual experiences • Initial interest in reincarnation and their understanding of intuitive authority 	<ul style="list-style-type: none"> • Revisit previous interview topics and the essence of lived experience in relation to teaching, learning, and growth development • Discuss types and rationale behind disciplines or practices (mental, emotional, physical) • Examine artifacts relevant to their study as it relates to reincarnation 	<ul style="list-style-type: none"> • Discuss future goals or aspirations for their continued work • Gather insights and implications regarding reincarnation as it relates to the world of education • Revisit remaining or surfaced questions and significance of artifacts
Rationale	<ul style="list-style-type: none"> • Learn about participant history; educational and 	<ul style="list-style-type: none"> • Listen to and further explore the essence of their lived experience in relation to teaching, 	<ul style="list-style-type: none"> • Discern and discuss vision, aspirations, insights, and implications regarding

	professional background <ul style="list-style-type: none"> • Learn about interest in and introduction to reincarnation and/or alternative/esoteric forms of knowledge • Learn about their continued perception and understanding of intuitive authority 	learning, growth, and development as it relates to reincarnation and/or alternative or esoteric knowledge <ul style="list-style-type: none"> • Listen to their rationale and experiences regarding their rituals, ceremonies, interdisciplinary, physical, and spiritual disciplines 	reincarnation or alternative/esoteric forms of knowledge as it relates to the world of education, teaching, and learning <ul style="list-style-type: none"> • Revisit remaining or surfaced questions and significance of artifacts (if any)
Alignment to central research question (CRQ), subquestions SRQs), and interpretive inquiry	CRQ, SQ #1 and II # 1,4	CRQ, SQ # 2 and II# 1,3	CRQ, SQ # 3 and II# 2,3

Data Analysis

Data analysis was aligned with suggestions by Seidman (2019), van Manen (2014), and Hatch (2002), which included listening to interviews and reading transcripts. I noted key words and sentences and surfaced themes from each participant transcription. In the process of horizontalization, I carefully reviewed interview transcripts and highlighted significant statements, quotes, and sentences (Moustakas, 1994). By engaging in more systematic transcript analysis, I reduced the themes to capture and reflect the essence of the phenomenon of reincarnation and alternative esoteric knowledge, as it related to the unique perspectives and lived experiences of the educational professionals, and how it contributed to their growth and development. I captured detailed descriptions

from each interview and cross-analyzed them with participant's shared lived experiences. This process allowed me to synthesize and categorize findings into themes, and interpret and identify potential implications for future work and research.

In listening to the interviews and reading the transcripts, I noted key words, sentences, and themes that surfaced from each transcription. When I engaged in more systematic transcript analysis, I reduced the themes to reflect and capture the essence of the phenomenon of reincarnation, as it related to the lived experiences of the various educational professionals, and how it contributed to their growth and development (van Manen, 2014). Detailed descriptions from interviews were captured and cross-analyzed with each participant's shared lived experiences, which allowed me to identify themes and to locate potential implications for future work and research (Seidman, 2019). I ensured that my interpretive analysis procedures aligned with the assumptions, purposes, and questions for assessing interpretive analysis (Hatch, 2002). Because of my personal experience with reincarnation and accessing intuitive authority, I kept recorded memos and journals of my impressions and tentative interpretations, and ensured that all interpretations were supported by the data and summarized in writing (Hatch 2002). Writing in phenomenological inquiry includes transcribing what is heard and given from the participants' consciousness or experience, as well as what is not given—essentially, capturing what is absent or retrieved from an echo of the experience (van Manen, 2014). For this reason, I shared my written interpretations with participants and made revisions based on their feedback (Hatch, 2002).

In addition, the central and challenging part of my phenomenological research was generating insights from various structures of participants' lived experiences and

communicating their experiences into a textual expression that would capture the essence of what was significant to each.

As a researcher, it was important to be discerning, particularly as I used Dedoose, a web-based data-analysis program. Dedoose provided another means of sifting and organizing the interviews, particularly with coding and themes identification; however, it became evident that I could not rely solely on this tool because it did not result in meaningful insights that could only come from me (van Manen, 2017). Thus, I wore multiple hats throughout the research, which required a heightened awareness on my part to implement discernment, self-trust, bracketing, and analytical synthesis.

Pseudonyms

To protect participant identities and ensure data was managed with ethical care, I created pseudonyms for each participant. The pseudonyms are based on visual imagery that surfaced for me after the interviews, multiple readings of the transcripts, deep contemplation upon participant conversations, coding, and thematic mapping. As part of this process, I perceived a synthesis of distinct images for each participant. From this process, I attributed a name and image to the essence of each participant. The resulting pseudonyms are Labyrinth, Seed, Dream, Healer, Union, River, and Equalizer. A description and visual representation of each participant's pseudonym is included in chapter four.

Chapter Four: Findings

The purpose of this study was to examine how educators with various beliefs on reincarnation and esoteric or ancient knowledge, filter this knowledge and apply it into their profession and life experiences. The study employed a phenomenological approach, aiming to understand the essence of how educators perceive esoteric or ancient knowledge, and embody the knowledge learned into their lived experiences. The research questions were:

- How do educators describe reincarnation and consciousness?
- How do educators experience esoteric and ancient knowledge?
- What do educators perceive to be an essential practice to the field of teaching and learning?

In order to bring the reader into my multifaceted conversations with each participant, I divide this chapter into the pseudonym descriptors and two subthemes for each research question. Under Section I: Essence of Pseudonyms, readers will see an image along with my rationale and a supporting excerpt from each participant. This process is an example of how I respond to phenomenological reflection that involves visual and auditory languages or images (van Manen, 2014). The pseudonyms are Labyrinth, Seed, Dream, Healer, Union, River, and Equalizer. In Section II: Reincarnation and Consciousness, subthemes of infinity and trust capture participant perspectives that are both provocative and boundless. Section III: Esoteric and Ancient

Knowledge, contains the subthemes of connection and wholeness. These categories surface elements that demonstrate cross-cultures, expound upon what is meant by “being whole” and beyond social, emotional, and physical. With the subtheme “awakening to the journey,” Section IV: Field of Teaching and Learning provides both wisdom and practical suggestions for the field of teaching and learning. And finally, Section V: Enduring Message captures simple yet profound and lingering wisdom from each participant. All sections include excerpts from each participant, along with a guided narrative to interact the excerpts.

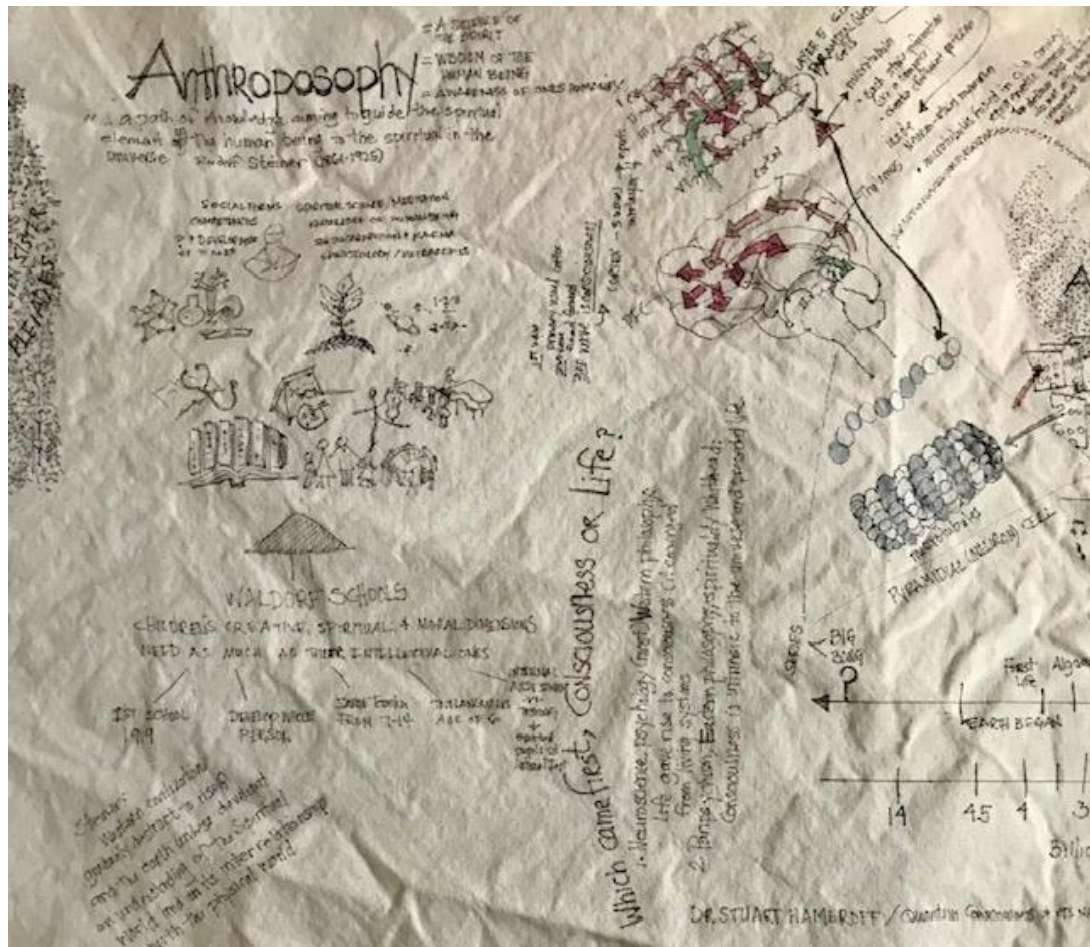
Table 4.1 Participant Information

Pseudonym	Age	Occupation	Group	Years of service	Interview length (mins.)
River	60+	Educator/Administrator (K–12)	Anthroposophy	45	120
Union	55+	Retired Educator/Administrator (K–12); Geriatrics Masseuse	Anthroposophy	25+	90
Dream	65+	Adult Educator/Author	Applied Metaphysics	42	150
Seed	60+	Adult Educator/Author	Applied Metaphysics	40	130
Healer	65+	Adult Educator	Buddhism	25	90
Equalizer	65+	Educator (all ages) & Reverend	Buddhism	45	75
Labyrinth	35+	Educator (K–12)/Ph.D. candidate	Indigenous	10	135

Section I: Essence of Pseudonyms/Group Background

Anthroposophy

Figure 4.1 *Visual Contemplation of Anthroposophy*



Over the course of my life, I have maintained a deepening interest in Rudolf Steiner (1861–1925) for a multitude of reasons, but especially due to his extensive research on a multitude of academic and spiritual disciplines connected to the science of the soul and how it applies to human growth and development (Steiner, 2008). Steiner’s energies and lived experiences were immersed in understanding and teaching the natural unification and distinction between the soul and body by utilizing academic, occult, and esoteric knowledge (Steiner, 1894/1916). Steiner had an interest in the Akasha and Akashic Records—specifically in recording the history of civilization from the time

period of Atlantis and Lemuria (Steiner, 1911). His access to this specific Akashic Record and its contents further grounded his belief and study in what it meant to strive toward the “Christ Impulse” (Stedall, 2012). Steiner took great risks to advance learning and enhance educational experiences when he challenged traditions of western thinking; thus, I believe his work has much to contribute to this study (Biesta, 2011).

Well known as the creator of the Waldorf Schools, Steiner described “Man’s soul nature as his own inner world” and thus “different from his bodily nature” (Steiner, 2008, p. 13). He was grounded in the belief that the soul was connected to the mineral kingdom, which he believed resided in the “consciousness of minerals” (Steiner, 2008, p. 157). Steiner grew up a gifted child, intensely brilliant and highly intrigued by the inner workings of human consciousness. He referred to this as the “Christ impulse into the culture,” Christ indicating that there is a higher human being in every human being (Stedall, 2012). The foundation of his life’s work was discovering the inner workings of the human spirit and its relationship to life. The spirit, as described by Steiner (1894/1916), was the inner life of a human and part of its connection to the universe. His belief that the spirit continued beyond death and into another lifetime with karma, reaffirmed his conviction of experiencing and living life in a manner that would expand his spiritual development (Steiner, 1894/1916).

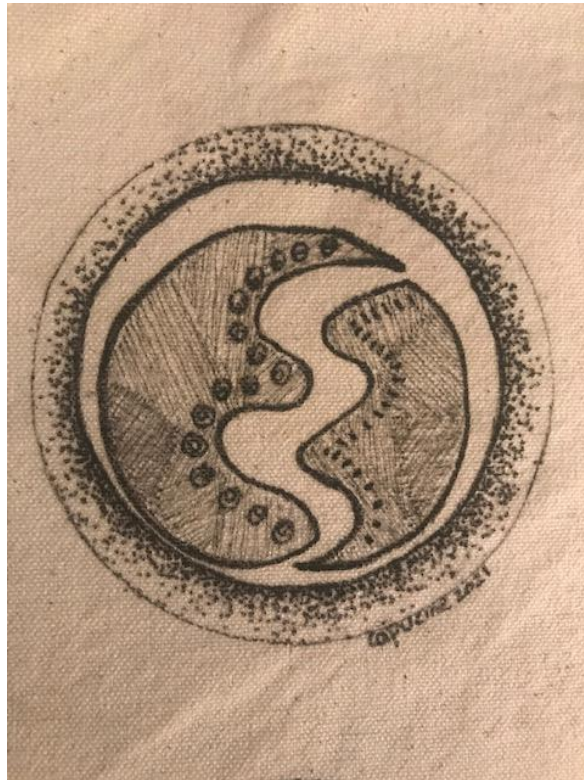
Steiner’s (1965) perspectives on the spiritual life as it interacts with the body and brain were exhibited in the large body of work of over 330 volumes, consisting of articles, journals, lectures—and resulted in the founding Anthroposophy and the Waldorf Schools.

Anthroposophy is the path and practice of obtaining knowledge for purposes of guiding the spiritual element in the human being to the spiritual in the universe (Steiner, 1965). In Anthroposophy, the belief is that the human composition is that of the physical body, the internal substance of astral/sentient and etheric body, and the Ego, all of which develop within a person's lifetime and according to their lived experiences (Giesenberg, 2007). The Ego, as referred to by Steiner (1965), when at its elevated stage, works to heighten the human perception processes of the lived experiences, and allows impressions and thoughts to pass into the etheric body and "conscience" arises. The concept or perceived impression becomes active in consciousness and, depending on the degree of mental and bodily acuity, insight or intuition is grasped and carried into the etheric life-body and the astral/sentient body as part of their growth and development (Steiner, 1894/1916). The quality and learning of the current lived experiences was essential to moving the life forward in reincarnation. The Anthroposophy belief system was formalized into an educational structure in 1919.

Waldorf education is based on the belief that human beings are fundamentally spiritual in nature, even if this belief is not part of the individual's way of thinking (Oberski, 2011). The precepts of the school include a wholistic approach and curriculum that includes arts and sciences, as well as what they refer to as "spiritual sciences." The educational environment must consider the child's soul progression that will live on into reincarnation; therefore, great emphasis is placed on supporting the child's learning experiences and considering their present and future karmic learning (Steiner, 1965). Although this is the foundation of Waldorf schools, the core ideas of spiritual and spirituality of anthroposophy is not taught in the schools. Student's from all religions and

cultures attend Waldorf schools, primarily for its recognition that every child is fundamentally deserving of learning that honors the expansive nature of the learner. It is believed that Steiner's karmic lesson was to deepen the interest in the other person, to question what gifts other humans brought into their life, and to examine their tasks for either overcoming or fulfilling their own karmic lesson (Stedall, 2012).

Figure 4.2 *Union*



I was asked to meet Union at her family home in a well-established and prominent neighborhood in Denver, Colorado. The red brick corner home was surrounded by a semi-manicured lawn and an abundance of flowerbeds and aging trees. I was greeted at the door by a smiling, dark-haired woman, with a shimmer of grey, eagerly ushering me into her kitchen to prepare us a cup of freshly ground and brewed coffee. I could smell the century-cemented scents co-mingling with the current living conditions of its

inhabitants. The original stove was in working order as it functioned to brew the fresh coffee. We made small talk while waiting for the coffee to percolate: I commenting on the well-preserved antique furniture visible from the kitchen; she asking a few questions about me. She pulled out the daily-used old china, poured our coffee, and we walked to the backyard patio. The morning air was just the right amount of cool heat with enough shade from the adjacent trees. She had retired early from teaching at the Waldorf School and began her second career as a geriatric masseuse which she described as moving from one healing career to another. She began her educational career at the age of 17, when she entered university and studied education policy. This took her to work on an international basis, bringing in people from other countries to see education in the United States and eventually to Australia. When she did her master's in education with a focus on early childhood education, specifically play-based education, she became interested in Rudolf Steiner and anthroposophy. Her questions and philosophy on education, specifically about reincarnation and the esoteric training involving the heart, hands, mind, and child development, aligned with the Waldorf schools. Even when Union retired from education, she took up rhythmical massage—also known as anthropomorphical massage—which related to Steiner's notions about health and movement.

Throughout our conversation, whenever she shared her perspectives and experiences, it was with an inclusion of others through relationship. Her focus on interrelationships reflects the primary imagery source behind her pseudonym. Union emerged as a circle with two halves of a whole, similar to the Yin Yang symbol, with an emphasis on the space in-between the two parts. It is this space where I saw Union occupying her reverence for relationship. Union explains:

I do believe that we're here on earth in order to evolve as a species. I'm on a journey to become a better person. And the best way for me to do that is through relationship. If reincarnation is relationships, you don't need to believe in reincarnation to be experiencing it. It's relationship. And if reincarnation is learning from previous lives so that you do it differently in this life, you don't have to believe in that to be doing that. And everyone has an experience.

And so, Rudolf Steiner said that every time two people encounter, there's an opportunity for communion, a spiritual communion. And so, he said that religion happened because people need it. But if people didn't need it, if people can get to a place where they don't need religion. And so, the ritual of communion is because people have trouble doing that.

But he said each time people meet, there is that opportunity. And so, the space in between for him and for me, I would call it as Christ being. But you could call it whatever you want. To me, light, you can just call it light. Although I think darkness gets a bad rep, because everything created comes from darkness. So, you could also call it darkness. And actually, that mediated space between light and darkness, there's a space in between. So, there is a space between light and dark. And so, relationship is actually creating the space in between. So, it's not about you or me. It's that when we come together, we create something else. And so, when you're a teacher in the classroom, if you're really again, being aware of this.

Figure 1.3 *River*



I was looking at the student artwork and science projects proudly displayed in the front foyer of the Waldorf school, when I heard someone say, “Hello Capucine, thank you for meeting me during my lunch break.” River reached out her hand to shake mine, but it was her gaze that acknowledged my presence. It was deliberate, present, and fluid. I could tell by her walking rhythm that she was adept at moving in her environment, as if she was a part of it and it a part of her. I would find out later that she grew up on open land with unlimited time to explore nature and the expansive landscape. River was of average height, short gray hair, and wore a no-pretense, crisp, button-up collared shirt and slacks that were suited for outdoor walking. Even though the empty classroom

allowed us to speak without distractions, I knew that wherever we met, she would attune her attention to me, bringing me effortlessly into her fluid nature. She had been an Anthroposophy practitioner as a young teen, and a Waldorf educator her entire career with no indication of slowing down. River shared snapshots of her life, including her upbringing, her inquisitive nature with nature, and her knowingness regarding her part and connection to the bigger scope of the universe. Her pseudonym, River, encompasses the mutable nature of water. I saw her essence as one with the natural world—her ability to move seamlessly through the cracks and crevasses of time-wasting nonsense, while fiercely upholding the nutrients embedded in the value of service to the wholeness of self and to the world. River noted:

With an anthroposophical term it would be, “I am present minded with my ego in my actions.” And so, just imagine if you go with that thinking, feeling and willing or if we as mankind today would? Or, first of all, have an idea. And then I put it into my conscience, my feeling, “how will that be for the world around me?” And I see that, that will be very negative. And I would see, that's not the path I need to take.

I said to River, based on my observation and being in conversation with her:

You are full of light, and I'm only guessing this, but I am probably right, that you are full of light because you have dedicated your life to bringing that light within yourself and making sure that others receive part of it?

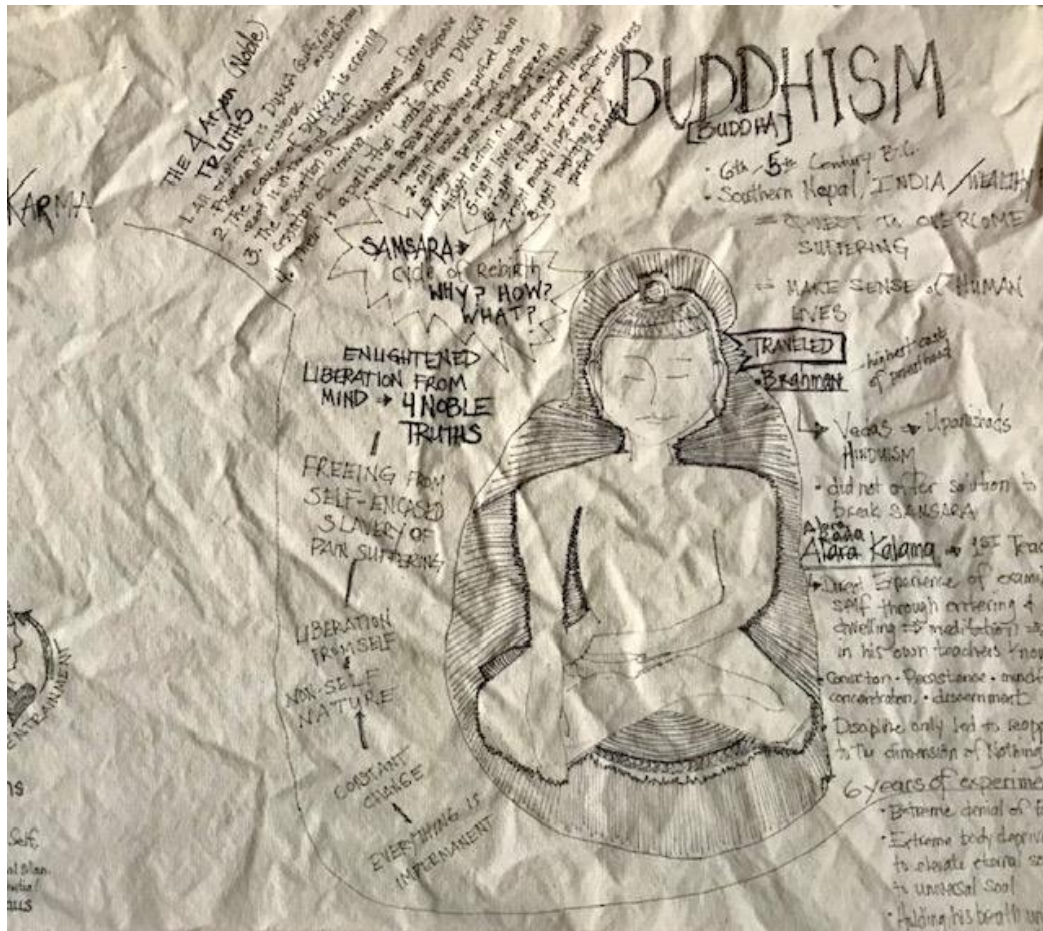
River responded:

Yeah. Yes. Yes, and I was blessed that I had a harmonious childhood, that I was allowed many things, and so, in thanks, can I give back? Yeah. I can give you an example, there was a class of 32 children I took from first grade on, all the way through grade eight. There was one brilliant girl, very smart, extremely selfish, and I think all of my colleagues knew that. During the last weeks of the school year in eighth grade, I didn't only have parent teacher conference. I invited the students, as well. I said, "If your parents know already what they will hear from me, they haven't changed that much." But I would like to tell the students how I have seen them over in the course of these eight years and what they need to work on.

That very student I mentioned, I said to her, "You know, you are brilliant. You have a mind that can go far, but I hope that in the future you will use that capacity for the better of the society and not just for yourself and making big bucks." I was so delighted that years later, she suddenly appears, and she is teacher at North High School, a place that nobody had wanted to go. She loves it. She has a contact and connection with the students and is very instrumental. For several years now, she teaches there and loves it. There again, it's not the subject matter what she teaches, but how she deals with the students and that they appreciate her. I said, "I'm so happy to hear that you took that on, because you could get a much easier life in any other field."

Buddhism

Figure 4.4 Visual Contemplation of Buddhism



There are three dominant strains in Buddhism: Theravada, Vajrayana, Mahayana, and a fourth that grew out of Mahayana, Zen Buddhism. Buddhism unfolds around five perspectives: ritual, devotionism, doctrine, meditation practice, and an institutional history—each imbedded within all strains of Buddhism (Swearer, 2006). I selected Buddhism as one of my groups because of its historical longevity and their consistent and comprehensive practices. The Abbots participating in this study are part of a monastery under the Mahayana strain with an emphasis on compassion and sentient beings. By

providing the origin of Buddhism through the lived experience of Siddhartha Guatama, who later became the Buddha (to awaken), it is my intent to familiarize you with the process of a specific human being's journey, and his drive to access ancient knowledge and demonstrate intuitive authority and its correlation to reincarnation.

It is generally agreed that around 528 BCE, Siddhartha Guatama, at the age of 35, became enlightened, the Buddha, the Awakened One (Nelson, 1996). He was liberated from his mind and freed from the self-encased slavery that comes from pain and suffering. Siddhartha had received the answers for breaking samsara, the cycle of rebirth.

Siddhartha was raised in a wealthy home in southern Nepal, India where his father was determined to keep him close to home with the hopes that he would stay on and assume the family responsibilities. Everything changed when Siddhartha left the confines of his home. The poverty, pain, and suffering that he witnessed impacted him to such a degree that he left his home for the purpose of making sense of human life. The course of the next six years led him to investigate the Vedas, Sanskrit texts containing philosophical concepts of Hinduism; however, this did not offer him a solution to samsara, so he moved on and studied with a teacher by the name of Alara Kalama.

During Siddhartha's time of study with Kalama, he developed the experience of examining the self through entering the inner dwellings of deep meditation. To achieve this advanced meditative state of being, he needed to develop a heightened level of concentration of mind amongst other spiritual disciplines. Siddhartha came to recognize that this specific discipline would only take him to the altered dimension of nothingness, but still did not answer the question of samsara, and so he continued on his journey. He

experimented with extreme food denial, multiple methods of body deprivations and self-mortifications, and listened to various teachings and beliefs with no solution to samsara.

It is said that Siddhartha experienced enlightenment under the Bodhi tree, where he had visions of his past lives going back over billions of years (Lopez, 2001). For three consecutive nights, Siddhartha entered into a depth of multiple levels of consciousness, through meditation, and perceived the five hundred and fifty past lives through which he observed his deeds, actions, thoughts, aspirations, understandings, and the distinctions of good and evil (Nelson, 1996). His consciousness elevated even more where it expanded throughout the universe, which is where the future Buddha saw what is referred to as the Great Laws at work in the solar system and their application to earth, humankind, and every living being (Nelson, 1996).

The answer to samsara came to the Buddha in the form of the Four Noble Truths. The first truth is that all existence is Dukka (suffering). Suffering is to include all things that affect humans within the mind, body, and emotions. The second truth is that within each Dukka there is a root, origin, or cause. Karma is the immediate cause of suffering; it is the debt one owes to oneself to learn and relieve the suffering caused by a previous act. The third truth is the cessation or absence of Dukka. If one can identify the root of their suffering, then it is possible to cease from doing the thing which causes the suffering. The fourth truth is following a path that leads away from Dukka. The three primary teachings and trainings include ethics, meditation, and wisdom, which produced the Noble Eightfold Path (Lopez, 2001).

Figure 4.5 *Healer*



She stood a few inches short of six feet, walked toward me with an unassuming grace and a generous smile. She opened the entry gate and led me inside her home with a childlike enthusiasm, as if she was greeting a long-lost friend. Once inside her home, she couldn't wait to show me her wooden Butsudan altar and prayer station. It was positioned in a prominent space in the main living area, purposefully situated to function as a daily space for sacred practice. We sat across from each other in her soft enveloping reading chairs in her upstairs study. She sat cross-legged and I followed suit, as we settled into our conversation. Healer has a Master's degree in Art History, a doctorate in philosophy, and she teaches art history at a local university. She has both working experience and knowledge in non-for-profit work with indigenous and civil-rights organizations.

As a young girl, Healer had a severe and incurable disease and was pretty sure she would not last past the age of 32. At the age of 19, she began chanting the Lotus Sutra, Nam-myoho-renge-kyo, meaning “I devote myself to the Lotus Sutra” which has deeper meanings based on devotional practices of each practitioner. This follows the Nichiren Buddhism, which is a way to bring forth from within the Buddha nature. At the age of 67, she speaks openly about her awakening process, about her personal illness and her direct experience with cycles of healing energy. The essence of Healer is that of energy moving toward wholeness. Healer reflected:

I learned to appreciate my own life, and realized that I could continue. I grow healthier and healthier every year. Issues that hinder peace toward illness afflicting all of us is premised on the view that no state or individual can consider themselves unconnected. No one is immune. We should not consider peacelessness as something external to ourselves, the result of stupidity or evil. Rather, we should have the phenomena of illness clearly in view. In other words, we are all ill.

Why are some people sick? Why was I sick? Why was I sick and my brothers and sisters weren't? Why did it seem like my brother was in a rich family and I was in a poor family? One of the things I learned as I was chanting through this and there were so many questions, there's not a question that I haven't had answered. That was amazing. The three functions of the mystic law of the universe connects us to cause and effect. It's life. There's a saying in Buddhism, in the Lotus Sutra, "Beginningless time." According to the Lotus Sutra, even a Buddha who embodies the ideal state of life will never be completely free of

ailments. What ultimately matters is our ability to mobilize the innate healing powers of our lives.

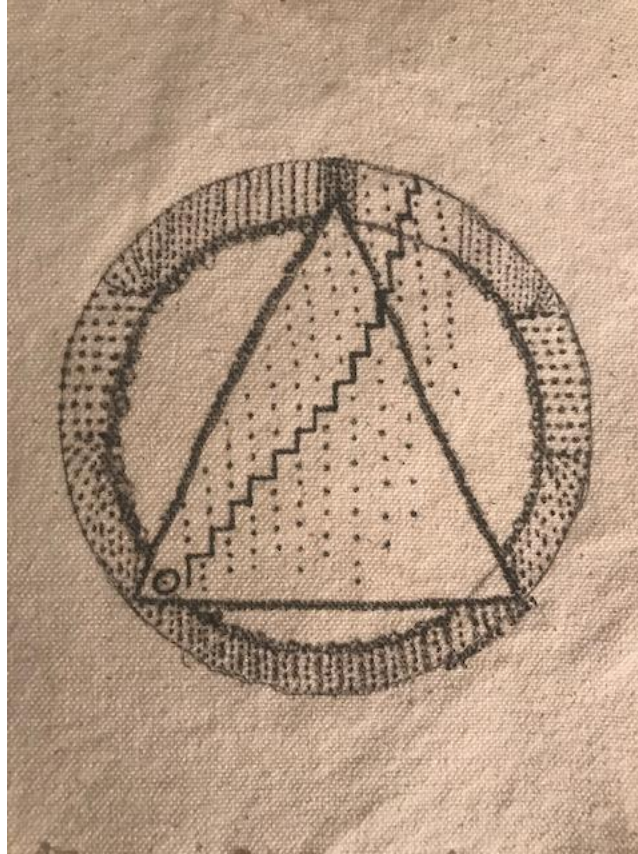
What are the three functions of the mystic law and are these considered daily practices of that include prayer, chanting, meditation or all of three?

Yes, and each of those you mentioned are done within the functions of the mystic law. The three mystic laws are, the *object of devotion* of the essential teaching, the *daimoku [invocation]* of the essential teaching [Nam-myoho-renge-kyo chant], and the *sanctuary* of the essential teaching, this can be our homes, our Buddhist centers, our community centers.

I asked Healer if she believed in God or a concept of God and if she perceived a difference between a soul and a spirit.

For God, maybe on mystic law, but not God outside of yourself, no. So that Buddhahood or that Enlightened One, this is something everyone has. So, it's the godhead that everyone possesses. I don't use term soul or spirit. I would actually use the term *life*. There was a point when I really investigated what that *life* was. What continued on and what didn't. That was a huge question for me, that I plumbed the depths. What continues on are your causes and your actions. There's not a sense of self. Self, it's always changing. It's always in flux. It's always changing. Life's unlimited potential. Then here, this is part of what I study, illness and the medicine of Buddhism. What was that medicine? Even though I had been chanting, I still didn't realize the value of my own life. What was that medicine?

Figure 4.6 *Equalizer*



After walking through a maze of hallways and small offices, I finally arrived at the small office of Equalizer. He was hunched over his office desktop looking at a YouTube video about a murderer and a hero. Equalizer, a Reverend, stood up from his chair to greet me with a joyous fullness emanating from his medium build and smiling warmly at me with his brown eyes. He bowed in acknowledgment before reaching out with both of his hands to vigorously shake my hand. Without hesitation, and as if we already began our conversation, he pivoted back to the YouTube story and asked my thoughts on what a person's life examination would have been like to be a murderer or a hero. My quizzical look didn't keep him from sharing his thoughts on the subject as he walked me into the conference room and sat down on the older but cared for sofa

furniture. As we paused for formal introductions, he was eager to relate his ministerial journey which led him to his service work as a reverend. He was equally as inquisitive toward me, and I appreciated the curiosity of his questions.

As we danced back and forth in our conversation, he always connected back to one's ongoing responsibility and to learn and grow. Leveling-out and/or modifying frequency responses is how Equalizer described a human being's opportunity, and responsibility, for returning into different lifetimes. The going and returning, and completing unfinished business leads to enlightenment, even if one is stuck in thinking of themselves only as a murderer or hero.

The word "equal" kept echoing in my mind, and it elevated more than meaning sameness but rather as a gift that avails itself to any individual wanting to learn and evolve. He personified for me an equalizer in the form of a triad, human, experience, and learning. The vertical dots visible in the image of Equalizer indicate the energy of lives lived and the escalating horizontal lines are the carry-over of unfinished learning and the personal dharma imprinted from truth experienced.

Equalizer was born and raised in Japan and earned a degree in economics. He was not raised as part of any religion, and emphasized his ridicule for religions because they did not enter into objective or scientific thought. He describes his early twenties, however, as a time of personal recognition of missing something on a personal level. It was during this time that he encountered the teaching of Buddha. He read voraciously and came to realize that everything was solved in the so-called dharma. He described the Sanskrit interpretation of dharma to mean *truth*. Equalizer decided to leave the corporate

world and attend the Central College of Buddhism. Upon graduation, he served internationally until finally coming to the United States.

Equalizer follows the Jodo Shinshu sect which was founded by Shinran Shonin in 13th century Japan and is based upon the concept of "other power" (Amida Buddha). Instead of relying upon self-effort to attain enlightenment, the practice acknowledges that they are ordinary people and, therefore, will fall short in attaining enlightenment. Through the compassion and wisdom of Amida Buddha (infinite light and infinite life), they believe they can achieve enlightenment through the Nembutsu. Reciting "Namo Amida Butsu" (I take refuge in Amida Buddha) is referred to as the Nembutsu practice. Equalizer noted:

You know, in every-day living experiences, we have three kinds. One, information. Oh, I know it. Tomorrow is going to be a beautiful day. The wind, and so forth. That's the information. Then the next is understanding, understanding. That's where if it's windy or snowy or so forth, then I have to better avoid this. Third one, that's wisdom. Wisdom. So, in Buddhism, wisdom is more important than knowledge or understanding. Then the wisdom is the so-called different quality of understanding.

For example, when I was a little boy, I was never a good person, a good son. And my father had a big workshop. I used to sneak in, stole the hammer or saw or some other things. My father came in and said, "Where is my saw?" "Where is my hammer?" "Where did you place them?" "You did it." Then father said, "Don't tell a lie, don't tell a lie." I could understand what he said. That's

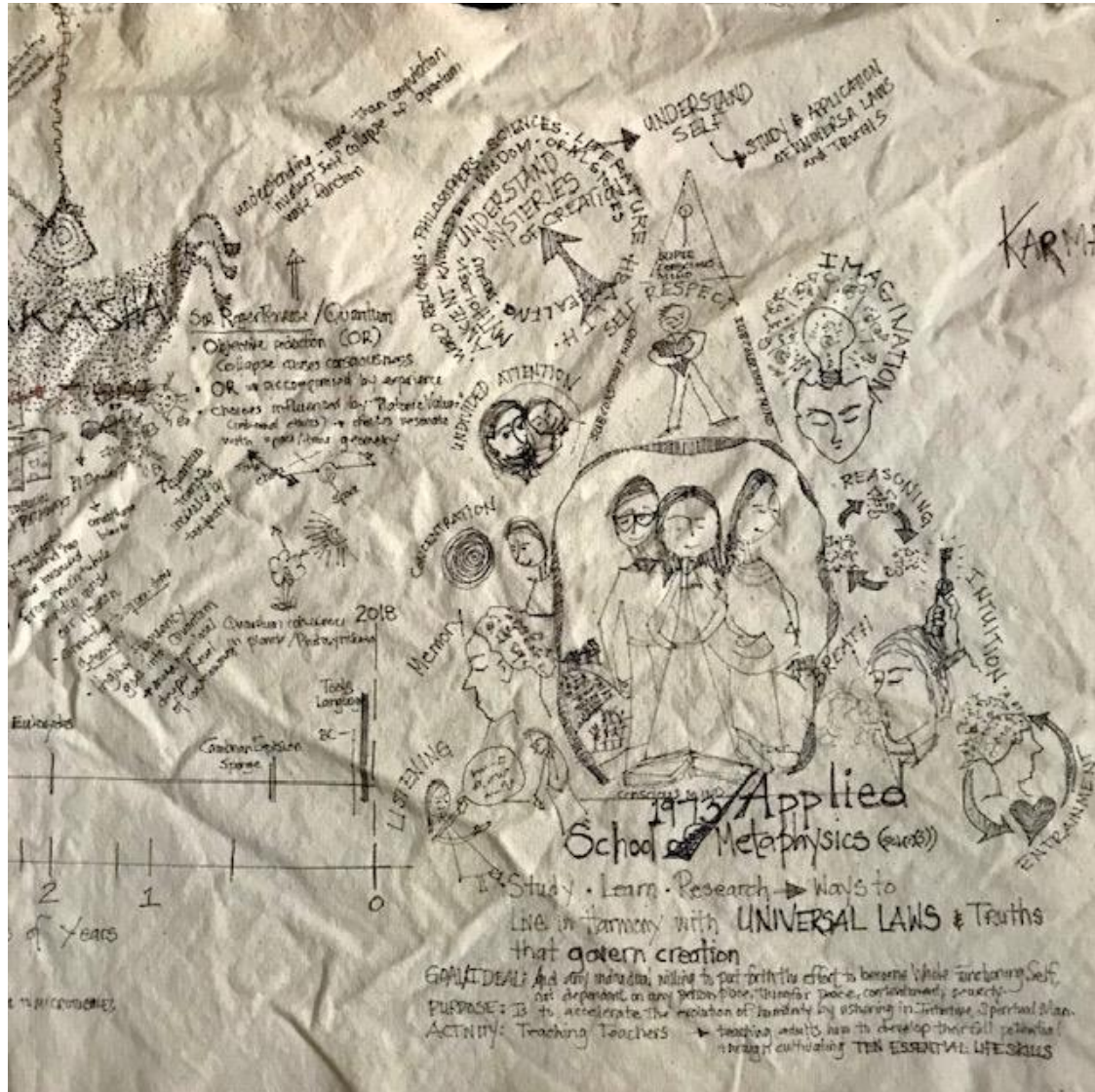
because there's knowledge and understanding in me when I was a little boy.

Move forward 10 years later, 20 years later, even 50 years later, that's right.

“Don't tell a lie.” That's wisdom.

Applied Metaphysics

Figure 4.7 *Visual Contemplation of Applied Metaphysics*



As I stated previously, I have direct knowledge and experience with the School of Metaphysics (SOM) as a student and as a teacher. I studied and taught with this group for a little over three years when I decided to pursue my profession in K–12 education. I selected SOM to be part of the study because they too have cohesive, comprehensive, and consistent methods of practices intended to support and develop soul growth. It will be interesting to observe the similarities and contrasts between the four identified groups on the topic of reincarnation and ancient and esoteric knowledge.

SOM originated in 1973 in Missouri as a not-for-profit organization. Its original and continuing focus is wholistic education, now with thirteen school branches and a world headquarters campus located in southern Missouri. For close to fifty years, SOM has established their educational model of understanding the mysteries of creation through the lens of teaching, learning, studying, researching, and identifying ways to live in harmony with universal laws that govern creation. SOM describes the universal laws as energy that moves in us, through us, and around us and that the energy we breathe is the same energy that makes up Earth and the sun and the universe. The belief is that the patterns and rhythms imply an intelligence. Those patterns are universal laws, and individuals can learn to be in rhythm with them and live in harmony with all creation (School of Metaphysics, 2018).

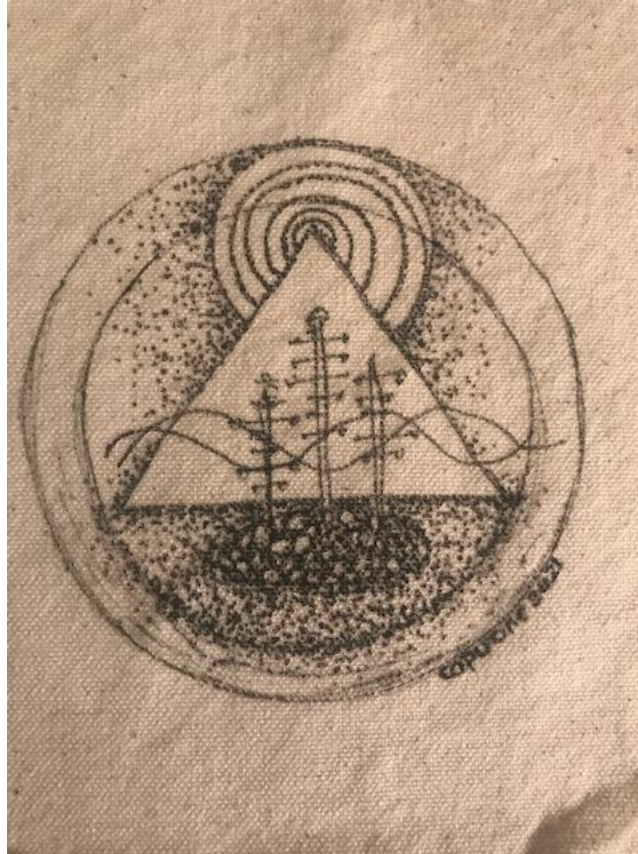
The ideal of the SOM (2018) is to aid any individual willing to put forth the effort to become a whole functioning self, which is demonstrated in the adult-designed, four-cycle course of study. Coursework consists of daily study and spiritual disciplines intended to develop, harness, and utilize full capacities of the mind and body. SOM course study emphasizes meditation as a fundamental support for the ten key essential

life skills: self-respect, undivided attention, concentration, memory, listening, imagination, reasoning, intuition, breath, and entrainment. Each skill is intended to deepen, broaden, and synchronize the individual's alignment with the universe to usher in the spiritual nature of their being.

One of the services uniquely developed at the SOM (2018) is Intuitive Reports. Through research and direct experience, SOM has accumulated, recorded, and transcribed thousands of intuitive reports accessed from the Akashic Records. I am one of the many thousands who have received an intuitive report, as described in chapter one.

An intuitive report is provided by two people, the conductor and intuitive reporter, who have developed their consciousness to access knowledge from the inner levels of the subconscious mind. The intuitive reporter is in a trance state, and the conscious mind is what can be described as "asleep." The conductor directs the intuitive reporter's attention to the place in the subconscious mind where knowledge is recorded, in vibratory form, known as the Akashic Record. Because the intuitive reporter's conscious mind is not involved in the process, the knowledge is objective, thus, the name "report." The Akashic Record, as stated by the SOM, exists in the Universal Mind, like a virtual library, storing universal memories of all individuals, and is accessible to all.

Figure 4.8 *Seed*



I greeted her at the front door with a fresh Missouri pine wreath purchased from an outdoor Christmas tree lot as a thank you for inviting me into her home. She was small in stature and in her mid-sixties but looked twenty years younger. She had soft features with eyes that do most of the talking and eyebrows that would articulate the slightest nuances of her often-composed mannerisms. She had a stealth and graceful demeanor about her and her body and hand gestures follow suite. There is no mistaking that her stature is fully aligned with her mind and attentiveness. Seed and I sat across from each other on her sofa for our conversation drinking hot herbal tea. Although I stated that I wanted our interview to be more like a conversation, I could tell early on that she was more comfortable in the question answer format. Her extensive life experience as a

teacher would give me more insight into why she gravitated easily into the formal dialogue of our exchange. Seed has taught applied metaphysics to adults for over forty years, authored and co-authored books, written numerous articles, guest-lectured and spoken at numerous events, and appeared nationally on radio and television. Along with a bachelor's degree in women's studies, she also holds a doctorate in divinity, and she's a certified psi counselor.

Seed is a consummate teacher. The beginning of growth is encased in a seed, literally and metaphorically. I describe a seed, any seed, as an intentionally packaged container designed to germinate a specific code of itself. The fruition produces other seeds and those seeds cycle back as individual seeds. Seed is an aware and awake teacher, consciously connected to her purpose of passing on the codes and imagery which invites deeper learning, keeping the seed connected to its origins as well as propagating its species. I viewed Seed as a seed. Seed advised:

Our life is a story. I mean our experiences are stories. So, I think to be able to have an image then gives us something that we can apply meaning to. So, like if someone says you should be kind, and I don't even know what that means, and I can look the word up and get some abstract idea of kindness, that's a lot different than saying, "Do you remember when grandma died, and the neighbor across the street came over and brought us dinner so that we didn't have to cook?" That's an example of kindness.

When seed mentioned that our experiences are stories, I probed her experience with past life stories and past life intuitive reports. Seed shared her first experience receiving an intuitive report, also referred to as a past life reading:

That was in 1979, when at least in this culture and country people didn't talk about past lives or reincarnation much at all. I was curious and so I decided to get this past life reading done. When I heard it, there were a couple of things about it that really felt real to me.

The kind of past life reports that the School of Metaphysics does, is done by a reader and a conductor, and it relates, a significant past lifetime meaning that you couldn't have had many past lifetimes, and I believe most people have had many. At any given time there is usually one, or maybe two, but usually one that's more significant now, because there are some primary lesson that your soul is learning or needs to learn right now, and that particular past lifetime has a resonance to that. It could either be a similar cosmic lesson, meaning something you need to learn, or it could be some understanding you built in a past lifetime that you are ignoring now that you really need to be using and operating from, and sometimes both, oftentimes both.

There was a lot of information that I received. What I do remember is that the man who conducted, who was the founder of the School of Metaphysics, Jerry Rothermel. He had a very deep and clear sense of authority that I really recognized. Some of the things that he said, I had heard other people say similar things, but when he said it had a ring of truth to it, that I knew he knew what he was talking about.

The significant past lifetime for this first one, because I've had other ones since then, but this first one, it was in Syria, I think 12, or 1300s. I was a dancer, I

was in a small harem, it said that I was very beautiful and charming, and could get away with things because of my charm. I was close to the male who was the head of the harem, and we had a son.

I'm sure there were other details. That's the part that I remember of the past life. Then the significance for the present time period is that it said, that again, I was charming, and similar to the past lifetime, it said, I didn't really have any responsibilities, because I was taken care of living in this harem. Then the significance for the present said that again I had a certain charm, and that I needed to be more responsible, and needed to not see responsibility as a trap or a burden, but as a vehicle for the expression of the self.

Those exact words I remember because that really resonated with me. There were some other details, but that was the basic essence of it, that I needed to be more responsible, not see responsibility as a trap or burden, but to see it as being an expression of the self. When I heard that it really resonated with me. And what was interesting is that when my friends heard it, they said, "That doesn't sound like you at all," because I had a job, I had no debts.

Physically I was being responsible, but I knew what it was talking about is that I had graduated from college with my B.A, and my original intention was to go onto graduate school after I got my bachelor's, but I didn't really know what I wanted to do with my life. I was just working at a job and floating, waiting for something, I don't know what, to tell me what I should do with my life. I knew

that was the responsibility that it was talking about. That I really needed to be responsible. I had just turned 22 when I got this, two weeks before that.

The best way I can describe it to you is that it was an internal conviction. There always was ... I was very introverted as a child, and into my early adult years. I still am introverted in the sense of experiencing things internally. When I hear anything, if I read something, see something, hear people talking. I never just believe it, because someone else said so, it's always an experience of bringing it inside and seeing how it resonates with my sense of who I am, my sense of truth. It had been on my mind that I needed to figure out what I was going to do with my life, but I wasn't actively doing something, and also one of the things I enjoyed about being in school is that I was given assignments, I was given things to do so that I could learn. I was pretty purposeful about what classes would fit me the best. After I was out of school, I was kind of directionless. I didn't really know about setting goals other than getting to work every day.

What you just described, this internal connection, would you describe that as intuition, would you describe that, as you accessing that intuition as your own intuitive authority?

I would definitely describe it as intuition. I guess what I would call authority is something that I know through experience. At that time, I wouldn't say it was intuitive authority, because I didn't have any experience that I knew of with reincarnation. I didn't have any experience with learning how to apply the knowledge. In fact, that's why I became a student at the School of Metaphysics. I

knew that I didn't really know how to apply that. I didn't really know the kind of responsibility I needed to develop. I actually asked a question about that, what responsibility should I assume? It said it doesn't really matter. What matters is to put yourself in positions of being more responsible. Then, I started looking for ways to do that.

Figure 4.9 *Dream*



Whether you are fortunate to remember your night dreams or if you can only recall a few, no matter. I would like you to recall one of them and imagine that you have a beautiful beam of light in the form of a slender, average height woman with ash brown, shoulder length hair with a smile that sends burst of light to her eyes. She is the master tour guide, navigating through the dream world as if she co-constructed the universal

landscape. She is at home in this world; she knows where wisdom resides and honors the sacredness of what needs to be shared and what needs to remain secret secure. This is Dream. In essence, Dream is an awake, lucid, conscious dreamer. Her journalism background echoes beneath her effortless communication style but with an added dimension of wisdom, as she describes and connects multiple sources and images of information with rapidity and a soothing vibration to her voice. We sat comfortably on her living room floor for what seemed to be a timeless duration of engaging and rich dialogue. I was captivated by her depth and breadth of knowledge on history, literature, the arts, the sciences, holy texts, and contemporary social structures. She was inquisitive, modest, and without pretense. Dream has dedicated her entire life's work, forty plus years, to evolving human consciousness. She has an extensive and wide variety of creative productions such as authoring books, plays, and songs. She's a frequent media and podcast guest, mentor, and teacher and has interpreted over 35,000 dreams for people in 42 countries at the time of this writing. She has convened with leaders of all forms and functions, and most notably with His Holiness the Dalai Lama. According to Dream, dreams are extensions of an individual's, along with humans collectively, continual cycles of consciousness. The image reflects cycles of circles, within circles, traveling in infinite space. Dream explained:

The power of dreaming is valuable to every human being. I believe that each individual soul who is born has an assignment to fulfill. I believe that we have a dream we're dreaming before we even get here. There's a seed and it's already alive. What we call a physical life is how we're going to live that seed and what we do is we get caught up in telling stories and we lose sight of the seed. The

wakefulness is to stay awake, that you have a seed. That's the idea that St. Paul in the Bible says, "I die daily." He means that he goes to sleep every day, one level of dying, becomes unconscious, but it means that he changes every day.

Tomorrow is not the same because he is not the same as he was yesterday, because he's not the same when he wakes up.

There was a ringing of truth for me when Dream mentioned that the *wakefulness is to stay awake*, becoming unconscious and so I asked about where consciousness fits into this image of being awake and awakening to change. She responded:

Consciousness, I always default to truth. *Truth is my measuring rod and its universal truth, it's not just what's true for me, but what's true for all men.*

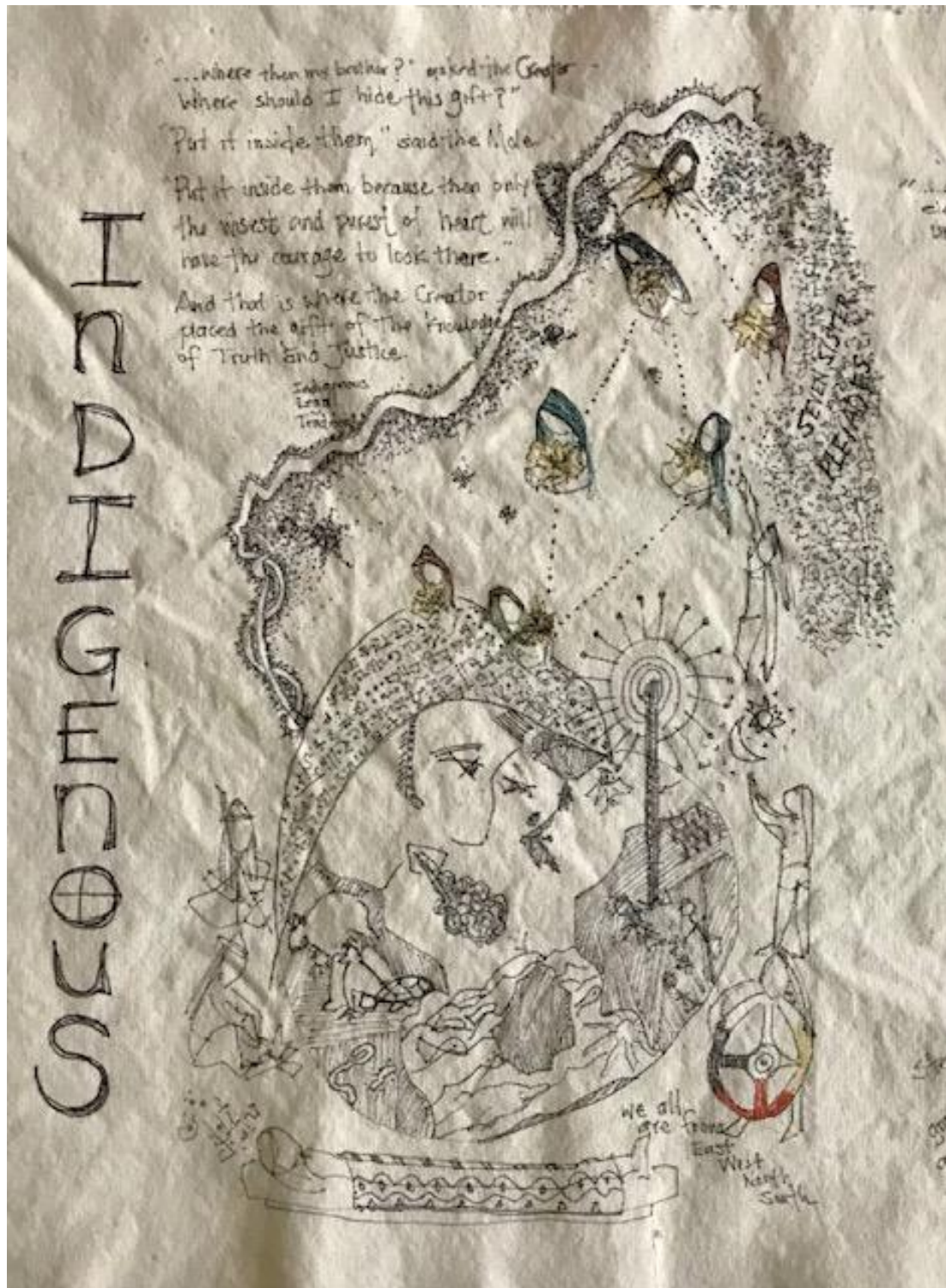
That's an Emerson quote. That's probably one of the take-aways from college for me. Something about "to believe in your own heart that what's true for you is true for all men." That is genius and I get that. I don't always *be it*, or *have it*, but I get it. So, is existence and truth in the existence. So, you have this truth that is seeking to move through consciousness constantly, to produce understanding.

When you understand something, you have that level of bliss. You don't rely on protectiveness we were talking about before, and the fear that somebody's going to get hurt or whatever. You trust the Divine order even when you can't necessarily trust yourself or other people because certainly, human beings can do strange things and things that we didn't expect. However, that's never an excuse for us to be inhumane and yet people use it that way. So, consciousness to me, and the willful factor – I went through a period of time kind of joking tongue-in-cheek of teaching class and I would say it because it would actually cause people

to tilt or piss ‘em off or whatever which made them think which was, “Well, people think that they have free will,” or I would say, “For the people who believe that they have free will,” because I’d never been one to believe in predestination. I railed against that a lot. The resistance to it is what refined me to realize that I am breathing because of the grace of God and that’s the only reason I’m breathing. No matter what I think or do, know.

Indigenous

Figure 4.10 *Visual Contemplation of Indigenous*



The interviews conducted in the present study focused on the lived experiences of each participant as it related to their respective beliefs and practices. For this reason, I provide context about participant tribal affiliations and community as opposed to covering a broad scope of information on the expansive and rich history of the Indigenous cultures.

Slavery was a common practice in the southwestern United States, especially New Mexico, in that Native Americans were often captured and sold to Hispanic families, a practice that continued up to and beyond the Civil War. They were called *genízaros* and became a generic low-caste synonym for *mestizo* (mixed race), also known as a racial and cultural hybrid. The *genízaros* had been considered a shameful association but more people are investigating their roots and embracing their *genízaro* heritage. With independence from Spain in 1821, the term was abolished (Gonzales & Lamadrid, 2019). *Genízaros* were an assemblage of Native peoples of mixed origins, mostly Apache, Navajo, Ute, Paiute, Kiowa, Comanche, and Pawnee. In the recently book, *Nacion Genizara: Ethnogenesis, Place, and Identity in New Mexico* (2019), Gonzales and Lamadrid (2019) recapitulate the successive generations of scholarly work to awaken the “Genizaro Consciousness” (p. 6). The book is a collection of memories, stories, and traditions, passed down from generations with inspiration for the evolution of the *genízaros* and their broad historical contributions, specifically to the United States.

I also want to acknowledge the need to take ancient stories seriously because they carry with them deep secrets and deeper awareness of the complexity of the universe. These secrets were experienced and passed down through generations and the hope is that the beliefs and experiences can be realized and reclaimed again (Deloria, 2003). For these

reasons, I want to refrain from misrepresenting ideas of different tribes or trying to identify common denominators among the various native communities (Four Arrows et al., 2010).

Figure 4.11 *Labyrinth*



A man in his late-thirties—tall, dark and handsome—shakes my hand, as I thank him for suggesting we meet at my office. He adjusts his body to a comfortable, open, and relaxed position in one of my office chairs as we begin our conversation. We spoke as if we had pre-established familiarities and jumped into what appeared to be an understood and ongoing conversation. Our second and third meetings took place in Albuquerque, New Mexico, where he and his family moved to be closer to his home origins and the university where he is completing his Ph.D. Labyrinth was a high school educator and coordinator of an Indian Education program.

We sat in his living room, which also served as his office and study. His well-organized book shelves would later reflect his meticulousness toward an understanding and purpose behind organization, systems, codes, and structures. This was a weekend visit to his home, and his family was upstairs, allowing space for our conversation. Even the few times when his children would walk downstairs for water or a piece of homemade chocolate cake, there was a rhythm of comfort, respect, and a loving demeanor exhibited by Labyrinth toward his family. We picked up our conversation as if we both had a mutual recognition and acknowledgement of the importance of our dialogue. I sensed his eagerness to converse about an internally service-driven focus, but also a mindfulness of respecting what did not, should not, and would not be shared.

Labyrinth had a way of speaking in story, while weaving in academic knowledge that was anchored to discernment and wisdom based on ancestral knowledge and teachings. He was a map of sorts, the kind that is organically co-designed by nature and the map-maker. He shared his stories and his reasoning as if he was the engineer, the architect, the scientist, and the artist who was consciously aware of his own structural system and the multiple influences that co-created it. His youth had wisdom coupled with an acknowledgement that more initiations, and therefore learnings, were to come into his life experiences.

His early years were influenced and formed by the moral values and stories from his grandmother. Memories of ceremonies, community interactions, and the collection of wisdom he received in New Mexico were anchors of his spiritual being and his identity, especially during his teenage years and early twenties. He moved to Colorado with his parents and grew up in the Arvada/Denver metro area. It was during this time that he

experienced the ups, specifically his identity and community resurgence through the Hip-Hop culture, and the downs of teen community. The *downs* subsumed in his life during this period, as his parent's personal fears, traumas, demons, and struggles surfaced while trying to keep the *ugly* hidden from themselves and their son. Labyrinth recollects and shared intimate and personal stories about his loving connection and in some areas, decisive disconnection, from his parents. He shared these stories with me in order to demonstrate the necessity of weaving meaning from all life experiences even those not directly his and to share the transparency of reflection without victimhood.

The image of a labyrinth represents a complex structure with multiple paths and passages making it difficult to navigate and locate the entry or point of origin. Labyrinth as a pseudonym, represents his ability and awareness to recognize the allusion of a historically designed maze by humans to keep us distant from the coding system of the universe and the keen agility to navigate through the allusion. Labyrinth's tribal affiliation is Genizaro and the community he comes from is Atlixco and he is a Nahuatl speaker, which he is one of 2 million. Labyrinth advised:

I was telling the boys, "No matter how hard things are going to get, no matter how alone you feel, you might be on the mountain all by yourself, but the fact that you're on the mountain means you are not alone."

And he continues by adding:

And that's the indigenous knowledge piece. That's the stories. That's the fortitude. That's the spirit, right? Because it's not like we haven't experienced hardship. It's that during this hardship there is reference points to survival. And so while all these things are taking place, it's our grandmas that are saying to us, "Yeah that's... Hito,

I'm sorry you're going through that. Let me tell you a story." It's my dad saying, "Hito, I love you. And this is gonna hurt. Let me tell you a story." It's these *dichos*, these sayings that are taking place, you know? What comes around goes around. All these sayings. All these things. If you look at Nahuatl? To speak Nahuatl beautifully, all you do is speak in *dicho*. All you do is speak in sayings.

Section II: Reincarnation and Consciousness

Infinity and Trust

A common theme for all participants was trust and a strong knowing of an infinity connected to a greater source. Although each followed their respective systems of belief, a commonality was their ability and willingness to act on trust rather than be guided by fear. As a point of interest, fear, as it manifests in multiple forms, was mentioned only as part of a stimulus to be analyzed as a deterrent when trust was not in focus. In sharing their personal journeys, whether it be it to heal themselves, be of service to others, or to transform their lived hardships, each participant advocated for the purpose of evolving and awakening to the inner Self, an awakening through the journey. A specific pattern for each participant when discussing their belief in reincarnation and consciousness went beyond an intellectual examination. They each spoke from the perspective of “first-person science,” indicating to me that their understanding of reincarnation and consciousness had moved from a belief state to a personal knowing. This was demonstrated in how they individually expressed and translated frequencies of information. For example, Dream would rub her thigh in a soothing manner to calm her mind and deepen her concentration before transmitting wisdom through received

revelation. Her ability to speak with fluidity and make connections and meaning resonated with me as an individual speaking from intuitive authority.

Seed explained the individual soul and the soul's journey in choosing to reincarnate and the process of examination the individual soul undergoes to make an informed decision that would benefit the souls learning opportunities for soul growth and the probable impact on humanity:

What I believe is that the soul sees opportunities, and I don't know if it means seeing every possibility of parents. I don't really know that. The soul sees opportunities, that there are lines of probability as well as looking at facts. I think that happens at the end of a lifetime, that the soul assesses what it learned in that lifetime. Puts together with what they learned in that lifetime, the things that they intended to learn and didn't. Then on that basis, determines that along with other things from other lifetimes that were learned or not learned on that basis, then decided, "Okay, what am I going to do next?" In terms of how that happens I can't really tell you how or why it is that if there are, say there is a hundred lessons to learn. Why am I choosing to learn this?

Then I believe that once we incarnate, depending upon how, where we are, which spiritual discipline someone practices that people can progress a lot in one lifetime, or maybe they just work on one thing. I know for me, having a perspective of reincarnation helps me to respect people rather than feeling sorry for them. I think that the understanding of reincarnation could help us to hear each other better, to really be able to understand ourselves better, to understand other

people better. I'm not at all saying that prejudice or discrimination is justified. I think about somebody like Martin Luther King Junior, and I believe that he probably did choose to be born into that family because of his vision. For a white person to be able to say the things that he did would not have had the same impact as it did for him to say the things that he did.

Healer makes a connection to Dr. King's message regarding an observation he made about the health of the human condition. I recognized the significance of what Healer wanted to emphasize about health and healing. The human condition and societal obsession around illness and health, as a universal issue, goes beyond exercising your body, taking the appropriate vitamins or medicine, having minimal body fat, or eating the right foods and eliminating the wrong foods. Healer was addressing core wounds afflicting every human being and camouflaged under a depth of deception, keeping individuals from seeing their connection to the wholeness of life:

It goes back to what Dr. King always said, we are living in a very sick society. You have to be such depth of compassion, because unfortunately this society is not healthy. It's the likening of issues that hinder peace toward illness afflicting all of us and is premised on the view that no state or individual can consider themselves unconnected. No one is immune. Also, you don't understand what life is yet. What is your life? You have to have an understanding of what your life is, how amazing it is, in order to understand what you are really doing here. I'm afraid that that understanding about the dignity of life itself, the sacredness of life itself, is still, you're just at the very beginning stages.

Healer continues with her thoughts on reincarnation and whether she saw value in knowing about past lives:

I'm a stickler for definitions and sometimes when people talk about reincarnation, they're going to take some old Buddhist or Hindu kind of ideas and those can be pretty pessimistic. I don't know what word I would use. I definitely would look at life as eternal. Maybe one page of a book. My mom really is very much, I think even though she's pretending to be Catholic, she very much understands that life is eternal and instead of the book itself, she views it as a page. I don't think it's necessary to know your past lives. I don't think it's productive. But there have been some points in my life when I have really questioned, deeply questioned certain aspects of different lives I've lived. I do know some of them and I have feelings about others.

I asked her what would be the purpose of knowing and if she thought about whether there were timelines to past lives. Healer responded:

That actually helped me think differently about myself. That helped me come to terms with certain things that I was going through at the time. Knowing that connection, that it seemed to be a possibility. It helped me put my life in a whole new perspective, nothing was right before. Right as I was starting my graduate work and still was feeling unsure. Anyway, it helped me have a re-conception, It helped me think completely differently about myself. And I said to myself, "Okay. I can do this." Then as I grew and came to understand many things, I

thought, yeah, that's not me. I'm understanding things in a completely different way.

I responded by asking if she thought that was a productive use of memory and if there was a reason for veiling past life memories? She spoke of some past lives as surfacing trauma, these were the most difficult for her to reconcile as being necessary to remember. However, she concluded by understanding the need to move through trauma, if consciously reconciled, leads to a depth of learning and permanent healing from the causes of trauma.

That's right. So, there's a reason why there is a veil, probably. Yeah, you don't need to know. I've been dealing with some trauma issues about being burned at the stake [recalling a past life] these past two years. Just really having to chant about that. There was some deep trauma there. [My understanding of that time period] It's starting to really turn into a permanent healing, I'm starting to develop the life condition that that is healing. Everything comes from the questioning of sickness and death. That is, that I don't want to ever go through that again. As painful as it is to remember, I want to completely transform that into permanent healing medicine.

From Equalizer's experience and perspective, reincarnation is about reincarnating from darkness into light. The reincarnation can occur during a lifetime in that a person may emerge from their shadow characteristics, and step into a heightened awareness, or light. Equalizer explains more fully:

Then, he says, yes, we have life after death. Then, in Buddhism, how can we explain it? When you see the dark shadow of your leg and you say, “Gee, you know, my shadow is negative and dark, I don’t like that, I like bright one.” Then at that time, oh yes indeed, you can see something dark and negative, unfinished business. So, that is so-called returning. Going and returning.

Reincarnation in Buddhism, it is reincarnation from ignorance and suffering to enlightenment. Or I can say, from a dark life to enlightened life. That's so-called reincarnation in Buddhism. Okay. Then, reincarnation is from darkness to light. That's why I say *en-light-ened*. So as long as we are alive, our ultimate goal in life is to experience enlightenment. Okay. There are three kinds of enlightenment in Buddhism. One is small signs of enlightenment. It happens many times in life. Then, oh, gee, I didn't know that. But now I came to know it. Enlightenment. That means the bright side. Then the next, medium size, it sounds so, like a bigger order of something, you get a little bit more than before. Medium size enlightenment, it happens several times in life. Just like one of them, when I gave up everything and became homeless. I lost everything but I felt I gained everything. I changed nothing, but I changed everything. That kind of experience. It happens several times in life, these are significant experiences. Then our medium size of enlightenment is depending on freedom from attachment to myself. It was not easy but it just happened to me that way. Then, Buddhism is not the religion to believe, but to see with eyes in mind. Yeah. That means you see it. So, I said, what is this knowing? You see it with your eyes, personal experience.

But the final level is waiting.

Waiting. That's the big sign of enlightenment. It happens once in a lifetime. Then, when I just forget, am freed from my attachment, it is not the final stage. Then I just, threw myself into so-called dharma, we say ultimate dharma. Ultimate goal in life. Then, what will happen?

I make it simple. I don't want to die in vain. Or, I just want to finish my life without any regret. Yeah. When I threw myself, I forget myself, into the so-called dharma. Ultimate dharma. And it is the final goal. In the world, no fear, no anxiety, no concern or worry about death and so forth. Nothing to fear. Just, I live as I live. Because ultimate dharma is made to be so.

So, in other words, you are one leaf, you throw yourself into the big stream. You move. The stream protects you, guides you to a safer place.

His metaphor of a person being a leaf, that willingly trusts something larger than themselves navigate them their journey to a higher and a deeper understanding while still experiencing the movement. I share my thoughts with him and he responds by saying:

Or, we are just here. And we are living here. But, when we experience dharma also, then you see yourself differently. You see this world differently. You see this universe differently. You are life. Your future direction is enlightenment. You are everything and when you trust things will be easily solved. So, that's the so-called experience of dharma.

River described Anthroposophy's whole system as being fully visible and in the background of every learning experience. She described consciousness as an aware

interaction between the individuals and the whole system as a continuum of learning and progression. River explained:

The journey through the spiritual world goes all the way to the end and then one realizes this higher self, I need to go back to the earth because I need to meet these people again. I need to meet certain situations again, and then when it comes to that point where one then can hopefully accomplish what needs learning.

Union describes a specific teaching from Steiner about consciously looking backward and how it filtered its way through multiple versions of teaching but ultimately proved to give Union a personal understanding of consciousness:

In terms of consciousness, it reminds me of one of the meditations that I've done that has been really important to me. Since Steiner said that at the end of the day, reflect back on what you've done, but you do it backwards. And then people said to him, "Well, what do you mean?"

And so, they would go up to him individually, and they'd say, "How would that be?" And then he would tell them. But then when he died, people were saying, "Oh no! I know precisely how he wanted it done. He told me." But then they found that he told different people different ways of doing it. And so, in a way, it doesn't matter. And so, I've done it different ways at different times in my life. But then, at a conference, this one man said, "Do that before you go to sleep. Just touch on important moments in the day. And then when you wake up, the first thing you do when you wake up is you try and go backwards." If you wake up at 9:00, at 9:05, look backwards through the first five minutes of the day. And

then reach as far back as you can go, maybe even if you woke up during the night, touch on that, and then that quick little review you did. "Just do Just do that and see what happens." So, I did it for a long time, with nothing happening. But this is what started to happen. Steiner describes this process that when you go to sleep ... He talks about the four faults of human being. There's the physical body, there's the life force, which I think of it as what keeps you healthy. If you're a mom, you know the night before you're about to have a fever, that you're about to have a fever, so you rush through the house and you clean it, because you know that tomorrow you're going to be too tired. But you don't want to leave it a wreck. That's your etheric. You're giving your etheric to all the people that you're caring for and loving. So, you're giving it to your child.

Okay. So, that etheric. And then there's your soul, which is your cravings and desires, it's what makes you love coffee. It's predilections, all that. And then there's your spirit. And he said at night the soul and spirit lift out of the physical and etheric, and it joins the spirit world. And then in the morning it comes back with this intuition, with a sort of re-boosting.

And when you wake up and you're exhausted, you haven't had that full disconnection. And so, I had read this for years. And I understood it. And I believed it. But when I started doing that meditation, I experienced it. Experiencing was knowing the knowledge first hand. I could actually go to the neurologist and say, "I know what it is to come into consciousness. I have experienced that."

It took a lot of faith, a lot of just doing it, not even knowing I was doing it. And because I have experienced it, I now experience consciously altered states of consciousness. I don't know how to say in other than that.

When Labyrinth retold the experience of walking with his children through their neighborhood, the story, combined with the sacred language, echoed a reverence to carry the frequency of wisdom into the daily interactions of conscious interaction with life and all beings. There is no separation, only connection with gracious acknowledgement. He offered an illustration:

"Let me show you what to do." So, I walk up to the cats and I say [sacred language] and they move. Then I stop the kids, I say, "Look, cats, they'll acknowledge you if you speak English to them, because at least you're trying, but you need to speak to them in a sacred language from which they understand." These cats understand [sacred language]. "May I pass? Hello, may I pass?" "My relatives [sacred language] how are you doing today? Have a good day?"

Every day that's one thing we do. You have to acknowledge all the living things that are around you, in the crest, in the path, as you are headed to school to learn. There is a bush right over here, that we have to duck. When you duck it means [sacred language], "may I pass?" As you pass you say, [sacred language], it means thank you for my life. That is consciousness.

Labyrinth goes on to describe continual lives, past lives, and the life being lived now is also a past life:

It's all connected, right? I told you about the article from Leroy Little Bear, and it's about the spider web. Right. And then actually the earth would be like this, right? But then what this is universe. But then you have all these other pieces. The web, I think it can fit within all of these. These are all experiences. And the idea is, I think where we get caught up is we try to make things fit linearly and it doesn't always have to necessarily do that. I guess how I would say is that maybe what it is is that it's much bigger than what it, you know, in that way. Much more like this is now. This is then. Our next life. Or the past. So, there's a past life. That's what I'm trying to say. This is a past life. This is a past life. This is a past life. And this is where I'm at now.

Section III: Esoteric and Ancient Knowledge

Connection and Wholeness

In the Buddhist tradition, a Terton is known as one that has revealed or rediscovered hidden sacred treasures and teaching known as terma. A terma can exist in multiple forms such as texts, nature, objects and some say encoded within our DNA. A terma is akin to a time capsule that has been hidden for the sake of future generations and received by a Terton, through transmissions, originally given by the Buddha to advance the evolution of living beings (Phuntsho, 2017). Although none of the participants used this terminology to describe themselves, I sensed that each participant is a Terton with possession or access to terma.

Equalizer continues his explanation of dharma as it relates to the esoteric wisdom of the 48 vows:

The vow means the essence of the wisdom in completion. Then, 48 vows are all the contents of wisdom per person. Well, we can say the contents of ultimate goal, dharma. If I give you the 48 vows only to read and stay in your head, It is not good enough. Right? It is the experience of living the vows in your everyday life. First, daily living. That means that we just encounter so many things at random. Then sometimes we smile, sometimes we cry. Then, ultimate dharma. Through every day living. The happenings. Then, you just keep that kind of vows in your mind. Then you say oh, now I've got it. It's the essence. So, all of it depends on the conditions every day. Then when you get so mad and then you say wow, gee, I came to realize I was just angry. Not that guy, not this guy. So, I am such a being? Then the vow says, that's why the so-called compassion vows are made for you. So, in a sense, we are living in hints. Many hints. But it depends on the condition you're living, right?

In my own words, here's what I'm hearing you say. The 48 vows are not to be memorized, rather one has to recall them as they experience daily living. For example, If I get angry with you during an argument we had, one of those 48 vows may apply on how I need to interact with you, how I should or shouldn't react or respond? Is this correct? Where is the wisdom you mentioned?

First, to explain that you may be consciously or unconsciously in the argument. When the person was a problem in the human relationship. He may have wanted to present himself, beautifully, the right way, something like that, but things didn't go so well. Then he was thinking about the argument almost every day, "How

come I have this kind of problem or that problem and so on and so forth.” Until one day he was woken in the street. He saw one leaf falling. Then he said, “Ah! The falling leaf is showing me head and tail.” This is wisdom, this is being with consciousness. So, you never know when the vows will reveal themselves to you.

Along the similar vein of accessing the invisible-made-visible knowledge, this is also an indigenous belief and practice. According to Yunkaporta (2020), in the indigenous aboriginal community, a person within a community that retains memories of lived experiences with connection to land, the Indigenous knowledge is any application of those “memories as living knowledge to improve present and future circumstances” (Yunkaporta, 2020 p. 36). Imagine if you will the idea of reincarnation and consciousness as a continuum of evolving souls living in our current time period, many of which are residing in various bodies, genders, races, cultures, religious and spiritual beliefs and in different vocations. Would it be possible, then, to imagine that some of the souls have continued their journeys with the intention of accessing the terma, and listening for and responding to the ancestral memories? Dream describes ancient knowledge as good, “Because then we know, as humanity, where we come from, and maybe we get a clearer picture where we need to go to.” I believe this, and I also believe that each participant has discovered these treasured universal truths, specifically within their sacred esoteric and ancient forms of knowledge.

Dream made a clear correlation to where truth can be found if an educator, through attentive observation and the ability to attune to the wholeness of the individual self, inclusive of the heart and mind. She noted:

When you get into talking with indigenous communities, most of the [creation stories] were oral and the oldest ones were oral and sound vibrations. They were stories to further the beginnings of civilization; to carry forward stories. To carry forward what became truths and that kind of thing. Right? That's still what education is. It's about what this [referencing the heart and mind] knows, and that's the inner teacher part.

Seed extended connections to the dream world, as it related to connecting intimately with others via access to the universe and for objective perspective and insight. She explained:

We dream because the inner self or subconscious mind or soul, whatever you want to call it, has the duty to help us become whole, to fulfill our desires is another way to describe it. And because the soul is objective and is also connected with the universe, with other people, it can communicate in ways that are deeper than the conscious mind about what we could be learning in a situation, maybe what we did learn in a situation. Sometimes it can give us future visions, lines of probability that can help us be prepared for the future. Sometimes it can give us experiences. This would be esoteric knowledge of like communicating with people who have died or communications with people who are halfway across the globe. I think the goal is for us to become like our creator. There is an urge that we have to fulfill that. I think that's what the spirit is, is that energy that moves through us with that continual urge to be a creator, to become compatible with our creator.

I asked Healer to put a complex Buddhist philosophical system into her own words. I asked how we move through various stages of energy, how we move through a significant process of the mystical laws of the universe. She elaborated:

The philosophical system of the 3,000 realms in a single moment of life, it was developed in China by T'ien-t'ai in the sixth century. He was an outstanding Buddhist theoretician. "The system based on the Lotus Sutra comprises a worldview that explains the mutually inclusive relationship of all phenomena and the ultimate reality of life." It means that the life of Buddhahood, life itself encompasses all of the universe, but yet each person has their own individuality. The conceptual framework is this 3,000 realms. That would be in Buddhism, we call the Ten Worlds, hell, hunger, animality. Each of the ten worlds, in Buddhism, has the other ten worlds within it. So, if you're in hell, if you start chanting, actually the world of Buddhahood is already there. You can actually change that, by the ten factors, then by the Three Realms. Life at any moment manifests one of the Ten Worlds. Each of these worlds possesses the potential for all ten within itself. This mutual possession represents a hundred possible worlds, each of these hundred worlds possesses ten factors, making 1,000 factors or potentials and these operate within the three realms, thus making 3,000 realms.

So, our lives are limitless. That's just a way of explaining that. If I would present this concept to students, it's not understandable just intellectually. It's fine, I could present it, but you can't just understand it intellectually. It gives a conceptual framework. Oh, okay. But you can't understand it unless you go

through a significant process. Meditation and chanting are disciplines to move through the process, but it's still my responsibility to do the cognitive and living part.

River explained that the whole system in anthroposophy is how educators, through their sense-making, perceive esoteric or ancient knowledge and embody the knowledge learned into their lived experiences. I was prompting her to say more, and she offered a verse that spoke volumes:

A daily morning verse that is anthroposophy pure, it serves as a reminder for students to own both the words they speak, and the experiences they embark upon:

I look into the world

I look into myself

I look into the world

How is myself relating to the world?

Having taught art at Denver Waldorf high school for one year, I was taken by the openness of the staff and students. The students were eager to explore, experiment and have fun with the learning process. I also have personal relationships with a few adult graduates from Waldorf schooling, and I can attest to the story that Union shared. It is a personal example of how Waldorf education is reflected in her life and that of her son:

I haven't left anthroposophy behind. But what you said about people leaving themselves to find themselves, or also being connected to who they are, and then connecting to other people wherever they are. My son, he works with computer software for hospitals. It's the software that hospitals use. It sounds completely un-

esoteric. But, I was having a conversation with him, and he was leading it. And he said, "I do worry about the world. I worry about the environment. I worry about politics. And I think where am I best serving? And I think, "Well, I could do this. But then I'm not worrying about that. Or I could do this, and I'm not worrying about that." And he said, "What I realize is that it's who I am every day." And he said, "I go into a restaurant, and this waiter gives us bad service, what I realize is it's because they're understaffed, and he's gone crazy. And I could tip him poorly because he's done such a bad job, or I could look at him and say, "You're having a tough day. I'm so sorry." And give him a very big tip. And then how he is to everyone else is going to change. And then how he experiences the rest of the day is going to change. And I have that ability on me." And he said, "So that's what I want to do." And I thought, "Yay! This is a beautiful person." But I thought, "This is a Waldorf graduate speaking."

Of all participants Dream, Seed, Equalizer, Healer, and Labyrinth were the five educators who had an elevated manner in their ability to reach deeply into their awareness of their respective forms of knowledge and articulate the complexity of what they understood. This is not to say that River and Union did not possess the depth, rather their ability to communicate the complexities was at a different level. For example, it was evident in how they answered some questions which out of respect for the teachings and in accessing the esoteric or ancient knowledge, each understood that through direct and consistent disciplines of the practices, they would receive a continuation of elevated cycles of revealing hidden wisdoms. They would communicate what was essential to

share, leaving me with an understanding that higher levels of knowledge would come when earned. Labyrinth elaborated:

And so, it [Nahuatl language] helps, it helps in the ceremonies, it helps even in understanding a little bit of who we were in the past, our ancestors, those other lives that we lived. Those that... the language is the connection to that dream world. You can't go into that dream world and not know how to speak Nahuatl. In order to understand the instructions that you need to be able to go into that water, it's in the Nahuatl. So, there's different ways to speak Nahuatl. There's a way that you speak in everyday informal or formal with people, and there's ceremonial versions of it. And in that ceremony, it's [sacred language]. The flower in the song. In there is the knowledge. But if you don't study the language you don't gain access to the knowledge. You are your own universe. You have the knowledge within you. There's certain dreams [sacred word for dream translates to in the earth] that I know, that I'm like, "Ah, this is where knowledge is. A specific codex, all information came from here, so it's telling me what all these things mean, this is an interpretation of a dream. You only understand these codes when you understand dreaming.

Section IV: Essential Practice to the Field of Teaching and Learning

Awakening to the Journey

Each participant, expressed what they believed to be invaluable to the field of teaching and learning, based on their respective scope of study, knowledge, and experience. There was a consensus, however, that every individual contains a universe of esoteric and ancient knowledge within them. The educator's role was considered essential

to opening the doors of an individual's inner universe, while insisting that the educator must also be aware of their own inner universe. How this emergence or ushering out process in an educational structure is specific to each participant depending on their form of knowledge. Regardless of the methodology, it is an awakening process that is ongoing.

Labyrinth discusses the need to first become aware of the codex where all knowledge resides, and to embrace the teachings hidden within the dream world. I wondered to myself if this was only delegated to a specific group or culture? Perhaps some individuals who were part of an indigenous community, had access to teachings, while others did not. I also wondered how the continuation of consciousness as it relates to memory could still be accessible to various souls/individuals not currently incarnated into an indigenous culture. Labyrinth expounded:

You are your own universe. You have the knowledge within you. There's certain dreams that I know, that I'm like, "Ah, this is where knowledge is." A specific codex, all information came from here, so it's telling me what all these things mean, this is an interpretation of a dream. You only understand these codes when you understand dreaming.

When Labyrinth described understanding a code system as a prerequisite for understanding dreams, I made a connection to the English alphabet as an example of a code comprised of letters. Every language has a code system with multiple possibilities that enables individuals to create visual images, metaphors, poems, and stories through the assemblance of letters. Information comes from the code of letters. This helped me understand codes and the interpretation of codes when Labyrinth connects it to the universe, creation of the universe, and its connection to growth and development:

People are like, then how do you explain when things develop, right, if you're just using this piece. Well think about the creation of the universe. If you do our traditional story, our creation story, that's was so valuable about the creation story. When you go into lodge, when they're starting to put all the stones in, and it's dark, it's black, and they say don't talk. They close the door and you just see that red from the heat of the stones. It's like the oldest spirit. They call it the fire god, but it was a spirit that got hot, right? And then they close the thing and they pour the water onto the hot stones. Right there, that sound, even before it goes further, that's the big bang. That's the creation of life. Life is being created. In Nahuatl that's called [sacred language], fire and water coming together. And it's violent. But when it does that, it literally opens up. This is the creation of the universe right here, masculine feminine energy. So, think about it. I tell people obviously it's a much deeper a conversation than just that. But the union, the creation of things like heat, you're actually having the climax of two energies. Just that moment that you create, right, that's creation. You've created life in that way. And all of these things come about. So, if the universe does that, they're like how do you grow? How do you develop? How do you develop if it's not linear? Well how did the universe do it? It's that same way. In that way. How I would break it down in what you're asking me is that that's what's taking place here, is that life is happening. And each life is taking place. It's up to you to make those connections. But to make those connections you have to be conscious, right? You have to have that consciousness. And that's the choice piece. To me, education is about developing the human being.

From an anthroposophy perspective, and individually understood by Union and River, each have suggestions for what teaching should be. In River's case, she gave advice to teachers on the importance of being aware of one's own thoughts and actions, and the potential impact it may or can have on a student's journey in life. She explained:

So, if we think of reincarnation as relationship, and then as a teacher, we foster relationships. What's happening in the classroom among the students is as important as whether they answer the right questions. I think it's helping them evolve. It's not telling them who to become, but allowing them to become who they came here to be. It's teaching through questions and having them always be people who ask questions. It's recognizing that if it's reincarnation, then we're doing that to evolve. So how we evolve as a species is really important, so every student should become an active citizen of the world. And now I would add, I used to say active. Now I would say an awake citizen of the world. And so, then teaching means it's an awakening process.

River suggested that educators consider their personal qualities and discernment as an ongoing practice, when asked what advice he would give teachers:

To be interested in the world and not just their own subject. To be positive. An open heart to all struggles. Another would be judgment only if I then see what the next step might be helpful for that student. When it becomes only through criticism, maybe sometimes even cynicism, it becomes totally unproductive, but if I see with my judgment there is some knot that is taking place in that soul, I may

bring a story, if it's in the lower grades, that might work just towards that child, the others hear it, too, but this child in particular. See, that's where I, then, have my freedom.

When I asked her what she would recommend to new teachers going into the field of education, River responded:

I would teach teachers to *be*, I would definitely work on that. For instance, I was, it was some years back, asked to go to a professional session where a group of people had just done their master's in English, and the professor who had them, who also has his daughter here [Waldorf] with us, said, "You know, they all think that they just can walk into the classroom and teach what they have learned, and then they are done with learning. I observe that you, here at the Waldorf School, do it differently, and somebody referred me to you, what is it that *you* have?" I responded, "You know, who is interested in how smart a person is?" Today, more than ever, particularly here in the Western world, do you [educators] look at each individual student? Because they go through all kinds of turmoil and emotions, whether that is a first grader or a 12th grader, no difference. And whatever education you have, and just the teaching is almost secondary, you need to be aware and able to see where they are in their emotional development, and you may sometimes take more time for that than the cleverness you think you have in your head.

Union opens the Waldorf and anthroposophy lens from an interpersonal, introspective and relational perspective which circles back to reincarnation. I became

aware of how taken I was by her transparency and grace to share how she experiences and examines the teachings from a wholistic perspective and as an eternal learner.

I do believe that we're here on earth in order to evolve as a species. And that the way ... I think of the microcosm and the macrocosm. Me as an individual in my life is also the journey that all of humanity is going through, all the time of humanity. And so if I speak personally, I'm also talking about humanity. I'm on a journey to become a better person. And the best way for me to do that is through relationship. My sister said it really well, because we were kind of complaining about mom who was an only child. And my sister said, "Yeah, but you know what? Partly why we are who we are is because whenever we have a problem in our life, we call each other. And our sisters help us work it out. So, if mom seems opinionated, it's because she's only had her own opinion to rely on."

I acknowledged her keen observation.

Yeah. That was brilliant. And then if you take that into ... This goes back to why do I think I'm right. So, if I go into a conversation where I'm not sure that I am, then I'm learning from all these other people. And so, my responsibility in communication is to not disappear, because I have to give to you so that you can also have a different perspective. You can have your perspective widened. If I just listened to you, then it doesn't give you the chance to learn from me. But if I just talked, it doesn't give me a chance to learn from you.

And so, reincarnation is that. You and I have made some connection. And maybe we've become enough interested in each other that in our next life we'll

actually work together, because now what we're doing is we're going, "Oh! I see you. And I see that we have very similar interests. So, life has not put us together this time. But we're connecting now, and maybe in our next life, we will, because we realize that we have work to do together."

But it's also, maybe I hurt you. I did something that was really hurtful and then I moved away, and I never got a chance to redeem what I did. So, in my next life, I'll see you again, because I'll have that chance to do something different towards you. But all of that is so that we both learn.

As a reminder, Dream has exerted countless hours in this lifetime examining what a soul in a body would benefit from doing in order to excel and connect with their unique composition of wholeness. Among all participants, Dream was most specific about accounting for what skills would support any learner's ability to become aware and self-regulate emotions, thoughts toward the pursuit of wholeness and compiled this knowledge into a book. I felt it pertinent to share both her thoughts behind the application of unfolding along with key tools and mindsets:

One way that I've thought about is spiral education...because it comes in and it moves in pairs. It begins with information and then knowledge. Information is anything that hits your senses; that's information. It can come from the inside, like a dream, or it can come from the outside, seemingly. That's what remains largely unconscious. What becomes conscious is what we call knowledge. Knowledge is the information that you actually internalize and you actually do something. You go, "Oh, yeah. I know that. I've seen that. I've done that." You have something to

relate to. That's the first pairing, then the next pairing that it leads to, if you keep learning, keep moving, then knowledge will lead to experience of infinite experiences available, to choose from this experience for this understanding. It's the unconscious part of experience, which is everything, that becomes very conscious in us as individuals. And then when I see it, I can have the experience and I can come away from it with a different understanding, different viewpoint, different whatever it gives me. Then the next pairing starts with wisdom which becomes the intuition. The wisdom factor then causes the transfiguration in the person, you're different, you're new. It causes the actual change in me.

Self-respect is continually bringing you back so you can say, "Who am I now? What do I think about the self now? Respect is constantly reflecting, looking back, seeing it new...the seeing as God sees. Seeing it new again and again. That process begins then with where you put your attention, undivided attention. Undivided attention extended with the will becomes concentration, or a point of focus. Then from concentration you can expect to develop memory. You can remember what you did yesterday, you can remember what you did two years ago. Memory then, lends itself easily to listening. Listening is the capacity to be still in mind and body; to be calm, to be present completely so that you can receive; from other people, the environment, wherever. When you can do that, then it's very quick that you can imagine.

When you imagine, then that's the key...It's the "what if?" It's that out of space and time. And then you begin to see. Oh, change. This is a line of

probability, and there's a difference between imagination of, "I'd want it to go there," and being able to be still and perceive a line of probability based upon where things are already going; a trajectory, if you will. Life then becomes a matter of, you can change those things at will, that leads you into breathing, which is spirit. It's being able to actually energize and make the changes. Which, at that point it becomes pretty important for you to be lined up with I am, or God, or whatever you're going to line up with.

I was surprised when Seed mentioned that she would have benefited, based on where she is in her life now, from the learning about the concept of God, religion, and touch, *healthy and appropriate touch*, as part of her educational experience.

One thing that I would have enjoyed, I think, is to learn about different religions and how different religions prayed. I mean, by the time I was in school, and maybe we could still say the pledge of allegiance that had one nation under God, but there was no prayer in school. And because I wasn't raised with a religion, I didn't have any context for that. I think I would have liked to have learned stories from scripture as well as in other kinds of books we read from an educational perspective, not a proselytizing perspective.

I think it would have been helpful to have more touch. Like, I don't even remember a teacher hugging me. Maybe they did. I know now they're not even supposed to touch kids. I don't know. I don't really remember a lot of my school experiences. I remember some of them, but not a lot of them. Maybe some kind of structured way for kids to communicate with each other. It's like the thing that I

feel was the least addressed in terms of my needs is that I didn't really know how to socialize, and I felt like there was something wrong with me because I wasn't automatically doing it. And I looked at other kids who it seemed like it was easy for them, but we were never taught how to do it. So, I don't know what that would look like, but something like that would have been helpful.

What about scripture, being exposed to scripture, or stories of myth? What about that is important? What would that stimulate in someone, why is that important?

It would have helped me to have some concept of God. I mean I didn't even have a concept of God. I heard people use the word. But I mean in terms of like something that probably does come from a past life, I clearly remember, I'm pretty sure. Yeah. I was in kindergarten and there was a doll house that was fantastic and there was a boy who was playing with it, and he got really ridiculed because he was a boy and he was playing with the doll house.

And I felt like crying and didn't think I could say or do anything about it. And I remember lying in bed at night and crying because I felt so bad for him and thanking God I was a girl because girls could play with dolls or they could climb trees, they could wear dresses or they could wear pants. I mean, we couldn't wear pants to school at that time. And then I remember having that experience of thanking God and then going, "Wait a minute, I don't believe in God."

It's like, so where did that even come from? And I didn't have any way to understand that. I had no church or synagogue to go to. I didn't have any scripture

to read. I didn't have parents that talked about it. And so, to have that part of my education would have been helpful to me.

Labyrinth emphasized language, specifically English academic language, as an interference of languages that have always and will continue to exist in the codices and symbols, a multiverse of patterns, patterns that are in constant motion. My wondering about his thoughts on this were in consideration of sound, frequencies, and vibrations and of course imagery or a picture language. When I asked Labyrinth to elaborate on my wonderings, he responded by respectfully keeping what he knew to be sacred at a high level:

When we saw the stars, this is how we saw and why. This is what we heard and why. I'm tying all these galaxies to concepts that are culturally connected to kids, right? The knowledge, it starts off as planting the seed [sacred language] So, if you are planting the seed [sacred language] and as it expands, as you grow, you go through transformation and the seed blossoms, right? And what's happening. it's expanding. And that means transformation and change, right? A movement, so to speak. And that's what this is right here. So, this is what's talking...This is taking place in this and that. The difference is that it's not that it's all just going to give someone direction. It's that there's multiple strands going in all different patterns and it takes elders to pass on what they know but it also takes the individual to push through their human obstacles in order to receive the knowledge of forever.

I asked Healer if she would give me her perspective on what a child would need in education in order to keep their inner door open? An open door where they would not be taught out of themselves, rather ushered into themselves? What are practices you have applied in your life, to nurture your spirit, your energy, the life that you are? She replied:

Gosh, I just love that question, because you're asking questions that might open new ways to even respecting those young people and providing an environment where those questions are respected and not as like many people, oh, my God, what are you saying? It shuts that down. But really valuing those kind of questions that those young people are going to ask about their own lives. Aside from meditation, its' that chanting in the morning, for me, reconfirms, you know, chanting does so much. Now it's a process of really reflecting on your own life and really rejuvenating and really okay, vowing. What is, first of all, wisdom, chanting for wisdom all the time.

Because, you know, it never gets to this perfection state, not at all. It's always, okay, how do I challenge myself? How do I take that next step? How do we become more focused and determined? You get a little older and you have unexpected issues and problems, like you can't ... I'm great, and I get healthier every day, so that's a given. The changing of the self is the gift to oneself and to others. But it goes way deeper than ... You're actually aligning yourself with that mystic law. That's what you're doing. You are aligning yourself with that mystic law. You have all of that potential. That's what that chanting does.

When Equalizer gave his thoughts on education, he had a broader, international take on the struggles across the globe. I asked him what he thought was missing or what needed to be added. He responded:

Yeah. First, the educational field. As you say there is quite difficult to lead the students or people to the field of wisdom. That's why in history, every country, every era failed. In other words, we don't see a perfect educational system. So, this country tried, this one and that one, then, Japan or Canada or China, they tried their own ways. But it's harder to see the perfect educational system. As long as I know this country, wisdom is on *brake*. Americans are just like being powerful, beautiful car and having many things. A lot of energy and so forth into powerful and beautiful. Yeah. So, that's of course quite difficult part. And the important thing missing is students or people need to learn wisdom.

Nowadays education emphasizes information, understanding, logic and so forth. But, it is not leading to the personality, spiritual part. Wisdom that comes from an individual happens personally, not in a group.

I urged Equalizer to give his perspective on young adults entering college and preparing for their future, beyond the need for wisdom, *which I agree with wholeheartedly*. What would they need to enrich their lives and the lives of others?

They're brainwashed! College level and high school level students come as visitors and I ask them at that time, "How did you decide your future after your college education?" "Well, what are you thinking about?" Then some will still say, "Oh, I'm going to be a rich man, I'm going to be a school teacher, I'm going

to be a doctor,” and so forth. They talk about their jobs, occupation. So, I say, “No, you are not really, you don't really want big money, position, or say fame or something like that.” I tell them to just walk one more step, then they can see what they’re thinking about. Then they can hear what is it they want to become? You will be a school teacher. You want to do so. Which means, you just want to share your life with others. Right? So, you hear a vow, and your hidden or unconscious intention.

Equalizer continued by commenting on the action a teacher needs to take in order to lift the shadow or darkness, referred to as the *unconscious*, of each learner.

We have two eyes but I cannot see my face with my own eyes. That's why we need a mirror to see, that's why teaching is very important. Each student has their own so-called hidden or unconscious level of vows or wish. Then you pull them out.

Section V: Enduring Messages

Healer

I think that we have to really very much engage in individual self-reflection and growth on the part of teachers themselves. That they have to develop and foster a deeper humanity. And that by fostering our own deeper humanity, really understanding real dignity.

Equalizer

So [what if] we don't know the past of what we ever did in the past? We don't know what we have been doing right now. We don't know what is going to

happen to us after death. We know nothing about the past, present and future.

That's why we just say, listen to wisdom or compassion. We come to know that we know nothing and maybe everything.

Union

Pain is super important. But, if it's left unchecked, then pain will take over and you can't think. And suddenly your spirit cannot come in. And you can't do anything. You're debilitated and then, you can't leave the world because the pain is taking over. It's all about finally met balances.

River

It's continuous work. If one has the illusion that one goes into the spiritual world and then can sit on a peaceful chair, then that is a great illusion.

Seed

There is a purpose for our existence...having vision, having perception, having discernment, having a kind of humanitarian perspective of seeing how things are related to the whole.

Dream

If you just keep walking down your path, you just keep doing your journey. You stay as present as you possibly can be in every single moment so you have access to all the resources in you, at any given moment at any given age. And when you do that the light is always on. The Light is always on.

Labyrinth

We all work with energy, whether we realize it or not. And I said there's a difference between being alive and living. People have different awareness of energy, of consciousness of who they are and where they come from. That is a choice. That is a choice to make the next step.

Figure 4.12 *Future Landscape of Education*



Chapter Five: Discussion

*In the beginning there was nothing.
All was darkness; Depth.
There was nothing at all.*

*She was Aluna;
She was pure thought without form.
She began to think.*

*The Mother conceived the world in the darkness.
She conceived us as ideas.
As we think out a house before we begin to make it real*

*She spun the thread;
Spinning us all in the story, creating us in thought.
And then came the Light, and the world was real.*

—Kogi Creation Story
Aboriginal Community from Sierra Nevada de Santa Marta, Colombia

Now, so what? What is the value of listening to seven individuals' journeys, their thoughts, their focused commitment to teaching and learning, while following a path mired in skepticism in the education world? Who cares if Labyrinth believes that ancestral memories can be accessed through dreams to "understand the power of spiritual capabilities of our ancestors" (Deloria Jr., 1973, p. xvi)? What would be the value of incorporating dream study from various cultures and traditions into a teacher education program? Why would any of the ideas, practices, or beliefs gathered in this research be worth your or anyone else's attention? What does it matter to you?

Themes are only the intermediate reflective tools for phenomenological inquiry. The outcomes of the present research are simply reflective texts that induce you—the reader—into a wondering engagement of the themes that encourage you to recognize the meaning of certain human experiences and events (van Manen, 2017). Thus, what has surfaced as meaningful to you?

For me, the essence of each participant has left a palpable residue within me for which I am eternally grateful. There is much to consider and sift through; however, the critical through-line is that universal truths reside within every individual. The unfolding of truths, however, is a unique and individual journey for each of us. The manner and methods are unique to each individual, and represent significant precursors to the collective work necessary for humanity to evolve toward the next stage of human and soul development. The participants, through their personal experience, were confident that the evolution of every individual is essential for a collective human evolution. In essence, present and future worlds will improve if consciously awake individuals navigate the journey of life with greater awareness.

Discussion of Themes and Responses to Research Questions

Research Question 1: How do educators describe or experience reincarnation and consciousness?

All participants believed with little doubt that reincarnation and consciousness are part of our universe and human evolution, and that ancient stories must be taken literally—not just as a mystical allusions or aspirations for a select few. Furthermore, participants emphasized an awareness of our ancestors' deep knowledge of the universe,

and a belief that these knowledges can be conferred to us once again (Deloria Jr., 1973). In western culture, we have Stevenson's (1983) early scientific research of children reporting memories living past lives, documenting over 2500 cases. Stevenson's (1983) research continues as an academic, evidence and research-based program. Both Seed and Dream have contributed to collectively supporting and providing intuitive-based past-life research for over 40 years.

For example, Union reported that reincarnation can be practiced through relationship. How would educational interactions be changed if the teaching and learning community understood that every engagement with colleagues, students, family, and community was connected to lessons needing to be learned from a previous relationship? If the mindset began with that acknowledgement, then the focus on self-accountability would be a good place to begin. This concept of relationship paired well with the action of compassion and wisdom recommended by Equalizer.

Historically, reincarnation is part of Eastern traditions, specifically Buddhism and Hinduism, as well as various indigenous communities. Each participant communicated the necessity of connection, relation, awareness, and community as part of a cultural fabric which will further bring the value of reincarnation, if taught as a basic truth of existence, that has moved through countless cycles of life across eternity (Bache, 1994). Reincarnation is taking root in our current post-enlightenment world of spirituality and Bache (1994) that needs to be examined on the merits of first-hand evidence available across the wide array of cultures.

All participants viewed reincarnation as an opportunity for an individual to complete lessons left from previous incarnations, as well as to drive opportunities to move family and/or human evolution forward. Labyrinth gave an example of the conscious decision he and his wife made when naming their children. The names originated from sacred ceremony and were given to indicate a specific task or assignment. This was a community agreement to heal past family wounds and wrongdoings, and to evolve the family and community which would, in turn, advance humanity. Labyrinth's naming decision is an example of honoring ancestral knowledge and practices, listening to historical memory or consciousness, and using the mind-brain consciousness to make an awake decision. Certain tribal practices are sophisticated techniques for handling certain issues. Labyrinth provides a good example of how patterns and behaviors can be indicative of the knowledge that everything is alive and connected (Deloria Jr., 1973). Each of us has indirect or direct access to memories of every moment and experience in our lives. One has to be "connected daily to intuitive or extra-cognitive ways of thinking and being...to utilize the knowledge system" (Yunkaporta, 2020, p. 143).

Is the knowledge system multiple layers or levels of consciousness? Is it a well-designed system of codes and frequencies? As I stated previously, the term "quantum" refers to a discrete element of energy in a system (Hameroff & Penrose, 2013). From a quantum perspective, information that involves consciousness is not destroyed. Consciousness, or soul, may leak out from the brain, remain in the universe, and stay entangled, which makes it conceivable that it is fundamental to the universe (Mishlove,

2015). With this awareness, one hopes science is edging ever closer to alignment with ancestral knowledge.

Research Question 2: How do educators describe or experience esoteric and ancient knowledge?

All participants recognized, without ego, that they carried invaluable and eternal knowledge that expressed itself as awake and aware contributors to the collective universal consciousness (Teilhard de Chardin, 1959). Participants were fluid, seamless, connected, and confident when sharing stories, knowledge, and personal experiences. Each had various degrees of cross-over knowledge of other practices. With respect to cultural and sacred practices, Labyrinth was the only participant who believed esoteric and ancient knowledge were distinct to indigenous communities and required respected rites and passages. However, he also recognized that membership in an indigenous community alone did not confer access to esoteric and ancient knowledge; rather, it was devotion and dedication to learning and practice that allowed the ancestral knowledge to surface. Accessing ancestral or sacred knowledge according to Teilhard de Chardin (1958), moves us closer to bridging the connection and accessibility to this historical and universal knowledge. By looking at our own interior biology, we can understand the complexity of every cell and realize that everything exists within the cosmic embryo (Teilhard de Chardin, 1959). The findings of Dong et al. (2016) about living cells, such as DNA, *emitting light* was groundbreaking scientific research. The study is moving forward to further investigate the why and how behind the emitting of light and especially its function to our biological system. Teilhard De Chardin (1959) could have

been on to something regarding our interior cell structure, and any correlations derived in relation to connection with our universe.

Through their respective groups, each participant demonstrated a unique and personalized understanding of their form of study in the way they made meaning of their learning and experiences. Esoteric knowledge, the hidden term, is in the moment-to-moment receiving. This is what I gather Dream meant when she said,

If you just keep walking down your path, you just keep doing your journey. You stay as present as you possibly can be in every single moment so you have access to all the resources in you, at any given moment at any given age. And when you do that, the light is always on. The Light is always on.

Dreams and codes are a subject and practice with which I have direct experience. I have been recording my dreams since age of 21. When I conversed with each participant on this subject, I was especially intrigued by their individual knowledge and disciplines on the subject. In addition, there was cross-over in practice and belief between Labyrinth, Dream, and Seed. With methodologies and cultural distinctions aside, the similarities included an acknowledgment that dreams are a language that can be learned and practiced, and dreams may offer wisdom and guidance transmitted from a deeper source.

It became clearer to me that the world of science, and what has commonly been referred to as *alternative forms of knowledge*, will soon diminish. All participants have demonstrated the ability and value behind first-person science. I see myself as a healthy skeptic, and I noticed with keen observation that each participant respected the rule of

reason, analysis, and repetitive questioning when examining their own practices. Each participant reminded me of the potential we have to develop our brain capacity, which holds over one hundred trillion neural connectors—in conjunction with the spiritual disciplines each has committed to develop (Hameroff & Penrose, 2013).

If we have the capacity, do we then have the *ability* to access dormant memories from long, long ago? Labyrinth, Dream, and Seed valued the dream world as a tool to support individual development and acknowledged ways in which dreams provide insight and revelations to universal or higher consciousness. None perceived dreams as trivial or entertainment, though these perceptions are common in contemporary culture.

Research Question 3: What do educators perceive to be an essential practice to the field of teaching and learning?

Fear. When participants shared insights into what they perceived to be essential to the practice and field of teaching and learning, fear was not top of mind. However, I bring it up because of Palmer's (2013) observation that educational institutions are divisive structures that perpetuate the myth that the outer world is more powerful than the inner. He explains that the external structures of education would not have power to divide us as educators, if they were not rooted in a fear—a compelling feature of our inner landscape. Palmer (2013) continues by elaborating on how the exploits of fear contribute to how we distance ourselves from ourselves, colleagues, students, and subjects that would expand our connectedness and willingness to “experiment with truth” that would lead to teaching at a heightened level (Palmer, 2013, p. 36). Every participant

valued and practiced various forms of discipline and knowledge information (Alexander, 2017), which strengthened their body, mind, and spiritual practice.

Yunkaporta (2020) recommends four protocols that lean into and move beyond the complexity of the internal and external structures that keep individuals and groups bound to fear and polarities. The four protocols are diversity, interaction, connectedness, and adaptation. He is clear that *diversity* is not about race, gender, ethnicity or spiritual beliefs; rather, it includes seeking out and interacting with a wide variety of individuals, groups, and systems [agents] that are completely dissimilar to you in thought and action (Yunkaporta, 2020). From there, *interaction* involves a continual transference of knowledge, energy, and resources to as many other agents as possible (Yunkaporta, 2020). Interaction leads into *connectedness* which involves agents forming, creating or expanding networks of these connections with an assurance that networks are interacting with other networks (Yunkaporta, 2020). And finally, *adaptation* is about transformation of the agent(s) (Yunkaporta, 2020). One must allow oneself to be transformed through the interactions with other agents, thus breaking through fear patterns and allowing knowledge and energy from different sources to flow through a system of feedback loops. The fear of being exposed to and having live encounters of “alien otherness” is what keeps the powers systems of fear blocked (Palmer, 2013, p. 37). Educators must be prepared to change so that the feedback loops are not blocked. If one is truly adaptive and changing, they are open to sudden eruptions of transformation (Yunkaporta, 2020).

Seed, when sharing her reflection on benefiting from receiving knowledge about God, is an example of what Palmer (2013) and Yunkaporta (2020) describe. It represents

both the problem and the solution to integrating multiple forms of knowledge, such that education can evolve toward a deeper focus on growth and development.

Each participant had a keen ability to harness their attention and remain in full focus during our interviews. It was not surprising that participants advocated for teachers and students to practice daily attention and concentration activities to aid a learner's ability to connect with greater fluidity to their inner treasure. River and Labyrinth connected the land as the most natural and engaging activity for a learner. Both shared the ease of receiving wisdom from the land by being with full awareness of it. Harnessing attention and concentration as a gateway to accessing multiple levels of consciousness.

Dreams have been highlighted multiple times, as they represent an essential and easily accessible practice for the field of teaching and learning. Dreams are closely aligned to biological cultural practices such as in the indigenous, Latinx, and Eastern cultures and is gaining momentum in Western society. In Four Arrows' book, *Teaching Truly, a Curriculum to Indigenize Mainstream Education* (2013), the framework is based on honoring the Four Directions. The North (red) focuses on *wisdom* which includes service to all relations and indigenous teaching and learning pathways. Dreams have been highlighted multiple times, as they represent an essential and easily accessible practice for the field of teaching and learning.

Dreams are in service to *all relations* and *indigenous teachings*. Dreams are closely aligned to biological cultural practices such as in the Indigenous, Latinx, and Eastern cultures and is gaining momentum in Western society. As we continue to weave the interconnections between all groups or agents, as referred to by Yunkaporta (2020), it

is foreseeable that dream knowledge and practices become part of our societal norm of communication as we evolve our human technology. Currently, our technologies are advancing with an emphasis on its external possibilities on how it can aid our world of teaching and learning. This is productive and beneficial. However, I encourage us to the consider how quantum computation becomes streamlined with the consciousness of our inner technology (Hameroff & Marcer, 1998). The dimension of the cosmos and our understanding of the space-time of the universes carries the memories of ancient knowledge, possibly through dreams (Laszlo, 2014) and through accessing the akashic records containing the perpetuated vast “computer-like memory banks in the collective universal consciousness” (Steiger & Steiger, 2003, p. 51). The Akashic field contains not simply a passive record of a person’s consciousness created during that person’s lifetime; rather, it harbors a dynamic bundle of information based on the experiences accumulated in that lifetime (Laszlo, 2009).

Participants: Overlap and Distinctions

When thou shalt rise beyond the plane of illusion, then shalt thou cease to disturb thyself regarding doctrines, theology, disputations concerning rise or ceremony, and other useless trimmings upon the cloth of spiritual thought. Then shalt thou be liberated from attachments to sacred books, to writings of learned theologians, or to those who would interpret that which they fail to themselves to understand; but instead, shalt thou fix thy mind in earnest contemplation of the Spirit, and thus reach the harmony with thy Real Self, which underlies all.

—Bhagavad Gita, 1930, p.87

The *Bhagavad Gita*, is the sixth book of the Mahabharata, one of India’s epic poems estimated to have been completed around 200 CE and is considered a fully realized sacred yogic scripture (Syman, 2007). The Bhagavad Gita is one text I read every year and have done so since my twenty-first birth year. In summary, the poem is

about the main character's journey, prince Arjuna, through his struggle during a time of war, family conflict and exile from a kingdom, and reckoning with the conditions the ensue. The other main character in the poem is Krishna who serves as the voice of wisdom for Arjuna. The way I have always read this poem was to see myself as both Arjuna and Krishna. Every year of my life, and self-examination of numerous life experiences, the Bhagavad Gita has deepened in meaning for me personally. I share this specific passage in reference to the participants because it speaks to the journey each are taking toward spiritual consciousness with the guidance of multiple forms of teachings. However, each participant uniquely acknowledges the inner text of wisdom encased within all individuals, and the guidance of texts and ceremonies are for the purpose of leading to liberation from and into the space of ancestral knowledge that can only be fully realized through personal experience.

Another overlap between participants was a heightened awareness of identity as being more than their gender, race, ethnicity or culture. Rather those were all inclusive of a knowing that they were spirit, first and foremost. Specifically, when it came to the topic of reincarnation, each participant firmly believed—I would even say, it was a *knowing*—that the energy or soul of the individual continues beyond the one life as part of the bigger consciousness of the universe. Each emphasized the individual as being responsible for their own karma, or journey, or learning, as it was expressed differently by each, and that the collective associations with other beings were contributors and necessary for the individual and collective evolution.

Obvious distinctions, at least for me, were subtle interpretations and applications that each participant had with their respective teachings, such as the words soul and spirit. For example, Healer specifically acknowledged that soul and spirit were terms not used by her; yet, when she described what they meant through her own teaching and usage of language, it could easily translate to common meaning across the board. Whereas, Equalizer was not attached to the use or non-use of the word soul or spirit—yet, both are practitioners under the bigger umbrella of Buddhism. With applied metaphysics, both participants expressed similarities when referencing terms, disciplines and practices they had learned, but the distinction between them arose in how they applied it in their lives and made meaning of their learned experiences. Although they had a similar teaching background, they did not come across as parroting verbiage. Union described an example of this when she shared her story of a specific mental practice taught in anthroposophy, that from its inception had gone through multiple iterations and interpretations through its lineage of teachings. However, it landed for her in a different way than its supposed origin and still had a meaningful impact on her life.

The commonality amongst participants regarding consciousness was that each believed that consciousness exists in various degrees, with the aspiration to reach a higher form consciousness. Their individual and respective understanding of what higher, or spiritual consciousness, meant was unique to each based on their specific teachings. In my observation, language for describing this elevated aspiration became challenging to communicate. As an example, Dream would use God as a placeholder term and follow it up with saying, “or whatever term you want to use,” indicating that the higher aspiration

of reaching enlightenment or spiritual consciousness is unique to each person's teaching and understanding. I found myself unconcerned with the technicalities of definitions; rather, I became more aware of the value each participant placed on their personal journey and that the integrity behind everyone's individual responsibility is to embark on a conscious journey. The consciousness journey will evolve and awaken the various levels of consciousness.

When it came to specific teachings and acquiring mental and physical disciplines, all groups were in agreement that individuals would benefit from developing and devoting oneself to a meditation practice throughout their lifetime. Each considered meditation to advance their connection to a greater source of consciousness and wisdom as well as keeping them grounded. When Labyrinth shared his story of teaching his children to walk in a mindful and present manner that acknowledged all of life, he shared this as a form of consciousness but what I did not include in his story was his pre-cursor to meditative practices as part of living consciously and connected. All participants were in agreement with connections to land and nature either as a ritual or ceremony or as part of their bodies interacting with land; or any practice that would bridge the union between body, mind, land, air, and all of the elements. Each emphasized the responsibility, influence, and impact that a teacher has with themselves and with the development of others. The co-creation of anything new involves each individual to do their part.

Further Research

Through my personal journey of gathering research for this project, I understand that there is much more to learn. New questions emerged around connections to DNA, consciousness, and reincarnation. Our society has placed a great deal of emphasis on researching biological-ancestral DNA, yet more research into our soul or spiritual-DNA related to reincarnation and consciousness would expand our understanding of our history and ancestry. Imagine if humans could consciously access previous lineage based not just on the biological, genetic lineage, but on past lives lived. What could we learn from previous incarnations of life, as we live and experience a different race, gender, ethnicity, etc.? This research lends itself to further examination of our perspectives, perceptions, and decision making for present and future. Study in this area would allow us to examine historical information in whole new light.

A longitudinal case study or ethnographic study on an educator's evolution of consciousness would also be of interest. Such a study could provide data on what constitutes awareness through observation, interviews, and reflective analysis on a subject's awakening process and evolution or maturation of consciousness. Consider what would occur if educators had an ongoing requirement to deepen their understanding of consciousness. Research in the field of consciousness would continue to evolve when first-person educators, those in direct line of teaching, take a leading role in deepening and broadening current research on humanizing pedagogy.

Each participant demonstrated multiple forms of knowledge from various disciplines and maintained the capacity to make connections across disciplines. A cross-

disciplinary orientation also contributed to their ability to be open to new or different ideas. This harkens Yunkaporta's (2020) four protocols of diversity in building transformative structures and systems. It also supports Alexander's (2017) understanding of energetic exchange as a passage of information to examine the overlap and overlay through constructive discourse. I encourage future researchers to partner with colleagues from diverse disciplines and perspectives to synthesize, transform, and introduce new beliefs systems.

Due to limitations of time and scope, I was unable to fully explore first-person science, across multiple cultures, systems, and disciplines in this research. However, it represents an as yet untapped resources of knowledge and information. I deeply value my academic leanings, but I would not be who I am in the world of academia without my connection and access to a higher source of knowledge. Research in this area will humanize the teaching and learning profession.

Finally, dreams are home to a treasure we may all access. If accessed with greater knowledge, dreams could offer insights into individual and collective understandings. Dreams would also open the door to ancient cultural and ancestral knowledge. If we are all part of the memory of the energy of land of consciousness, then it would be prudent to say that each of us has access to ancestral knowledge and wisdom.

Closing Comments

Figure 4.13 *Visual Contemplation/Eternity of Consciousness and Wholeness*



The action of creation occurs when two polarities come together to create something new. Creation is the middle space, the space in between, the space where two become one and the one becomes something new until that new thing is intertwined with another and cycle of creation and evolution continues. The more we come together and seek out diverse thoughts, ideas, and ways of creating, the better our chances are of moving the education system toward a whole person philosophy and practice.

Historical consciousness, ancestral memory, and ancient knowledge are part of the human lineage of lived experiences. In the future, I envision this will be realized and

utilized by all of humanity in a similar fashion to how we access libraries or technology sources; it will be a common practice. For now, there exists a collective group of individuals, working diligently on their area of focus—be it the sciences, arts, education, or spiritual endeavors—for the sole purpose of advancing humanity. It is my hope that the work of this study provides multiple perspectives, opens doorways to more questions, and sparks enduring insights and affirmations to continue to advance human consciousness through the world of teaching and learning.

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APPENDIX A

Participants: *Cross Coding of Common Themes*

	Labyrinth	Dream	Seed	River	Union	Healer	Equalizer
Labyrinth	Dream Awake Land Connection Sacred Memory Responsibility Teach Respect Culture Memory Attention Story	Dream Awake Wisdom Love Responsibility Teach Integrity Story Evolution Memory Attention Intuition	Dream Responsibility Teach Respect Imagination Awake Attention Memory	Land Attention Responsibility Teach Integrity Evolution Awake Intuition	Relationship Love Teach Tenderness Awake Attention Healer Intuition	Healer Song/Sound Responsibility Compassion Teach Culture Respect Integrity Love Awake Attention Intuition	Balance Compassion Wisdom Responsibility Teach Culture Awake Attention Story
Dream	Dream Awake Memory Responsibility Teach Attention Story	Dream Awake Wisdom Love Responsibility Teach Integrity Story Evolution Memory Attention	Dream Responsibility Teach Awake Attention Memory	Land Attention Responsibility Teach Integrity Evolution Awake Intuition	Love Teach Tenderness Awake Attention Healer Intuition	Responsibility Teach Respect Integrity Love Awake Attention Intuition	Wisdom Responsibility Teach Awake Attention
Seed	Dream Awake Memory Responsibility Teach Respect Memory Attention	Dream Responsibility Teach Awake Attention	Dream Responsibility Teach Respect Imagination Awake Attention Memory	Attention Responsibility Teach Awake Intuition	Teach Awake Attention Intuition	Responsibility Teach Respect Awake Attention Intuition	Responsibility Teach Awake Attention
River	Awake Land Responsibility Teach Culture Attention	Responsibility Teach Integrity Evolution Attention Intuition	Responsibility Teach Awake Attention	Land Attention Responsibility Teach Integrity Evolution Intuition Awake	Teach Awake Attention Intuition	Responsibility Teach Integrity Awake Attention Intuition	Responsibility Teach Awake Attention Story
Union	Awake Teach Attention Connection	Awake Love Responsibility Teach Attention Intuition	Teach Awake Attention	Attention Teach Awake Intuition	Relationship Love Teach Tenderness Awake Attention Healer Intuition	Teach Awake Attention Intuition	Teach Awake Attention
Healer	Awake Connection Responsibility	Responsibility Teach Integrity	Responsibility Teach Respect	Attention Responsibility	Relationship Teach	Healer Song/Sound Responsibility	Balance Compassion

	Teach Respect Culture Attention	Wisdom Attention Intuition	Awake Attention	Teach Integrity Awake Intuition	Awake Attention Healer Intuition	Teach Culture Compassion Wisdom Respect Integrity Love Awake Attention	Wisdom Responsibility Teach Culture Awake Attention Story
Equalizer	Responsibility Teach Culture Awake Attention Story	Awake Responsibility Teach Attention Story	Teach Awake Attention	Attention Responsibility Teach Awake	Teach Awake Attention	Teach Responsibility Culture Compassion Awake Attention Intuition	Balance Compassion Wisdom Responsibility Teach Culture Awake Story Attention